

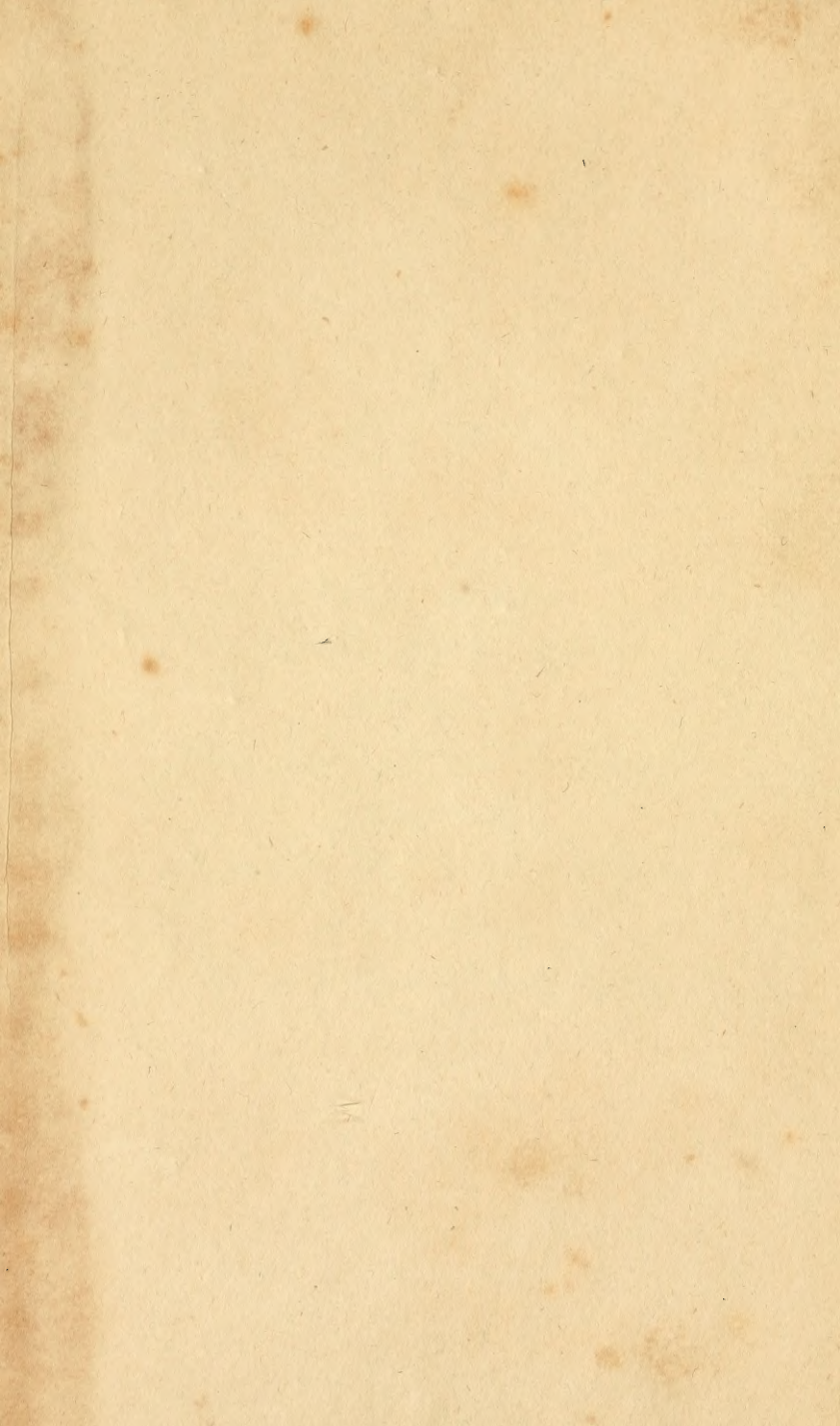


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THE
HISTORY
OF
THE DECLINE AND FALL
OF THE
ROMAN EMPIRE.

IN EIGHT VOLUMES.

VOL. VIII.

PHILADELPHIA:

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THE
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ROMAN EMPIRE.

✓
BY EDWARD GIBBON, ESQ.

IN EIGHT VOLUMES.

VOL. VIII.

PHILADELPHIA:

PUBLISHED BY WILLIAM Y. BIRCH & ABRAHAM SMALL,

NO. 37, SOUTH SECOND STREET,

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1805.

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THE HISTORY

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THE DECLINE AND FALL

OF THE

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THE conquest and monarchy of the world was the first object of the ambition of TIMOUR. To live in the memory and esteem of future ages was the second wish of his magnanimous spirit. All the civil and military transactions of his reign were diligently recorded in the journals of his secretaries: the authentic narrative was revised by the persons best informed of each particular transaction; and it is believed in the empire and family of Timour, that the monarch himself composed the *commentaries*² of his life, and

CHAP.
LXV.

~~~~~  
Histories  
of TI-  
MOUR, OR  
Tamerlane.

1 These journals were communicated to Sherefeddin, or Cherefeddin Ali, a native of Yezd, who composed in the Persian language a history of Timour Beg, which has been translated into French by M. Petis de la Croix (Paris, 1722, in 4 vols. 12mo). and has always been my faithful guide. His geography and chronology are wonderfully accurate; and he may be trusted for public facts, though he servilely praises the virtue and fortune of the hero. Timour's attention to procure intelligence from his own and foreign countries, may be seen in the Institutions, p. 215. 217. 349. 351.

2 These Commentaries are yet unknown in Europe: but Mr. White gives some hope that they may be imported and translated by his friend Major Davy, who had read in the East this "minute and faithful narrative of an interesting and eventful period."



CHAP.  
XLV.

the *institutions*<sup>3</sup> of his government.<sup>4</sup> But these cares were ineffectual for the preservation of his fame, and these precious memorials in the Mogul or Persian language were concealed from the world, or at least from the knowledge of Europe. The nations which he vanquished exercised a base and impotent revenge; and ignorance has long repeated the tale of calumny,<sup>5</sup> which had disfigured the birth and character, the person, and even the name, of *Tamerlane*.<sup>6</sup> Yet his real merit would be enhanced, rather than debased, by the elevation of a peasant to the throne of Asia; nor can his lameness be a theme of reproach, unless he had the weakness to blush at a natural, or perhaps an honourable, infirmity.

In the eyes of the Moguls, who held the indefeasible succession of the house of Zingis, he was doubtless a rebel subject; yet he sprang from the noble tribe of Berlass: his fifth ancestor, Carashar Nevian, had been the vizir of Zagatai, in his new realm of Transoxiana; and in the ascent of some generations, the branch of Tímour is confounded, at least by the females,<sup>7</sup> with the Imperial stem.<sup>8</sup> He was born forty

3 I am ignorant whether the original institution, in the Turkish or Mogul language, be still extant. The Persic version, with an English translation and most valuable index, was published (Oxford, 1783, in 4to) by the joint labours of Major Davy, and Mr. White the Arabic professor. This work has been since translated from the Persic into French (Paris, 1787) by M. Langles, a learned Orientalist, who has added the life of Timour, and many curious notes.

4 Shaw Allum, the present Mogul, reads, values, but cannot imitate, the institutions of his great ancestor. The English translator relies on their internal evidence: but if any suspicions should arise of fraud and fiction, they will not be dispelled by Major Davy's letter. The Orientals have never cultivated the art of criticism; the patronage of a prince, less honourable perhaps, is not less lucrative than that of a bookseller: nor can it be deemed incredible, that a Persian, the *real* author, should renounce the credit, to raise the value and price, of the work.

5 The original of the tale is found in the following work, which is much esteemed for its florid elegance of style: *Ahmedis Arabsiadæ* (Ahmed Ebn Arabshah) *Vitæ et Rerum gestarum Timuri. Arabicæ et Latine. Edidit Samuel Henricus Manger. Franequere, 1767, 2 tom. in 4to.* This Syrian author is ever a malicious, and often an ignorant, enemy: the very titles of his chapters are injurious; as how the wicked, as how the impious, as how the viper, &c. The copious article of TIMUR, in Bibliothèque Orientale, is of a mixed nature, as d'Herbelot indifferently draws his materials (p. 877...888.) from Khondemir, Ebn Schounah, and the Lebtarikh.

6 *Demir* or *Timour*, signifies, in the Turkish language, Iron; and *Beg* is the appellation of a lord of prince. By the change of a letter or accent, it is changed into *Lenc*, or lame; and a European corruption confounds the two words in the name of Tamerlane.

7 After relating some false and foolish tales of Timour *Lenc*, Arabshah is compelled to speak truth, and to own him for a kinsman of Zingis, per mulieres (as he peevishly adds) laqueos Satanæ (pars i. c. 1. p. 25). The testimony of Abulghazi Khan (P. ii. c. 5. P. v. c. 4.) is clear, unquestionable, and decisive.

8 According to one of the pedigrees, the fourth ancestor of Zingis, and the

miles to the south of Samarcand, in the village of Sebzar, in the fruitful territory of Cash, of which his fathers were the hereditary chiefs, as well as of a toman of ten thousand horse.<sup>9</sup> His birth<sup>10</sup> was cast on one of those periods of anarchy which announce the fall of the Asiatic dynasties, and open a new field to adventurous ambition. The khans of Zagatai were extinct; the emirs aspired to independence; and their domestic feuds could only be suspended by the conquest and tyranny of the khans of Kashgar, who, with an army of Getes or Calmucks,<sup>11</sup> invaded the Transoxian kingdom. From the twelfth year of his age, Timour had entered the field of action: in the twenty-fifth, he stood forth as the deliverer of his country; and the eyes and wishes of the people were turned towards an hero who suffered in their cause. The chiefs of the law and of the army had pledged their salvation to support him with their lives and fortunes; but in the hour of danger they were silent and afraid; and, after waiting seven days on the hills of Samarcand, he retreated to the desert with only sixty horsemen. The fugitives were overtaken by a thousand Getes, whom he repulsed with incredible slaughter, and his enemies were forced to exclaim, "Timour is a wonderful man: fortune and the divine favour are with him." But in this bloody action his own followers were reduced to ten, a number which was soon diminished by the desertion of three Carizmians. He wandered in the desert with his wife, seven companions, and four horses; and sixty-two days was he plunged in a loath-

CHAP.  
LXV.

His first  
adven-  
tures,  
A. D.  
1361...  
1370.

ninth of Timour, were brothers; and they agreed, that the posterity of the elder should succeed to the dignity of khan, and that the descendants of the younger should fill the office of their minister and general. This tradition was at least convenient to justify the *first* steps of Timour's ambition (Institutions, p. 24, 25. from the MS. fragments of Timour's history).

9 See the preface of Sherefeddin, and Abulfeda's Geography (Chorasmia, &c. Descriptio, p. 60, 61), in the *iii*d volume of Hudson's Minor Greek Geographers.

10 See his nativity in Dr. Hyde (Syntagma Dissertat. tom. ii. p. 466), as it was cast by the astrologers of his grandson Ulugh Beg. He was born A. D. 1336, April 9, 11<sup>o</sup> 57 P. M. lat. 36. I know not whether they can prove the great conjunction of the planets from whence, like other conquerors and prophets, Timour derived the surname of Saheb Keran, or master of the conjunctions (Bibliot. Orient. p. 878).

11 In the Institutions of Timour, these subjects of the khan of Kashgar are most improperly styled Ouzbeks, or Uzbeks, a name which belongs to another branch and country of Tartars (Abulghazi, P. v. c. 5. P. vii. c. 5). Could I be sure that this word is in the Turkish original, I would boldly pronounce, that the Institutions were framed a century after the death of Timour, since the establishment of the Uzbeks in Transoxiana.

CHAP.  
LXV.

some dungeon, from whence he escaped by his own courage, and the remorse of the oppressor. After swimming the broad and rapid stream of the Jihoon, or Oxus, he led during some months, the life of a vagrant and outlaw, on the borders of the adjacent states. But his fame shone brighter in adversity; he learned to distinguish the friends of his person, the associates of his fortune, and to apply the various characters of men for their advantage, and above all for his own. On his return to his native country, Timour was successively joined by the parties of his confederates, who anxiously sought him in the desert; nor can I refuse to describe, in his pathetic simplicity, one of their fortunate encounters. He presented himself as a guide to three chiefs, who were at the head of seventy horse. "When their eyes fell upon me," says Timour, "they were overwhelmed with joy; and they alighted from their horses; and they came and kneeled; and they kissed my stirrup. I also came down from my horse, and took each of them in my arms. And I put my turban on the head of the first chief; and my girdle, rich in jewels and wrought with gold, I bound on the loins of the second; and the third, I clothed in my own coat. And they wept, and I wept also; and the hour of prayer was arrived, and we prayed. And we mounted our horses, and came to my dwelling; and I collected my people, and made a feast." His trusty bands were soon increased by the bravest of the tribes; he led them against a superior foe; and after some vicissitudes of war, the Gotes were finally driven from the kingdom of Transoxiana. He had done much for his own glory; but much remained to be done, much art to be exerted, and some blood to be spilt, before he could teach his equals to obey him as their master. The birth and power of emir Houssein compelled him to accept a vicious and unworthy colleague, whose sister was the best beloved of his wives. Their union was short and jealous; but the policy of Timour, in their frequent quarrels, exposed his rival to the reproach of injustice and perfidy: and, after a small defeat, Houssein was slain by some sagacious friends, who presumed, for the last time, to disobey the commands of their lord. At the age of thirty-four,<sup>12</sup> and in a general diet or *couroultai*, he

<sup>12</sup> The 1st book of Sherefeddin is employed on the private life of the hero;



was invested with *Imperial* command, but he affected to revere the house of Zingis; and while the emir Timour reigned over Zagatai and the East, a nominal khan served as a private officer in the armies of his servant. A fertile kingdom, five hundred miles in length and in breadth, might have satisfied the ambition of a subject; but Timour aspired to the dominion of the world; and before his death, the crown of Zagatai was one of the twenty-seven crowns which he had placed on his head. Without expatiating on the victories of thirty-five campaigns; without describing the lines of march, which he repeatedly traced over the continent of Asia; I shall briefly represent his conquests in, I. Persia, II. Tartary, and, III. India,<sup>13</sup> and from thence proceed to the more interesting narrative of his Ottoman war.

I. For every war, a motive of safety or revenge, of honour or zeal, of right or convenience, may be readily found in the jurisprudence of conquerors. No sooner had Timour re-united to the patrimony of Zagatai the dependent countries of Carizme and Candahar, than he turned his eyes towards the kingdoms of Iran or Persia. From the Oxus to the Tigris, that extensive country was left without a lawful sovereign since the death of Abousaid, the last of the descendants of the great Holacou. Peace and justice had been banished from the land above forty years; and the Mogul invader might seem to listen to the cries of an oppressed people. Their petty tyrants might have opposed him with confederate arms: they separately stood, and successively fell; and the difference of their fate was only marked by the promptitude of submission or the obstinacy of resistance. Ibrahim, prince of Shirwan or Albania, kissed the footstool of the Imperial throne. His peace-offerings of silks, horses and jewels, were composed, according to the Tartar fashion, each article of nine pieces; but a critical spectator observed, that there were only eight slaves. "I myself am the ninth," replied Ibrahim, who was prepared for the remark; and his flattery was rewarded by the smile

CHAP.

LXV.

He ascends  
the throne  
of Zagatai,  
A. D.  
1370,  
April.

His con-

quests,

A. D.

1370...

1400.

I. Of Per-

sia, A. D.

1380...

1393.

and he himself, or his secretary (Institutions, p. 3...77), enlarges with pleasure on the thirteen designs and enterprises which most truly constitute his *personal* merit. It even shines through the dark colouring of Arabshah, P. i. c. 1...12.

13 The conquests of Persia, Tartary, and India, are represented in the iid and iiii books of Sherefeddin, and by Arabshah, c. 13...55. Consult the excellent Indexes to the Institutions.

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of Timour.<sup>14</sup> Shah Mansour, prince of Fars, or the proper Persia, was one of the least powerful, but most dangerous, of his enemies. In a battle under the walls of Shiraz, he broke, with three or four thousand soldiers, the *coul* or main-body of thirty thousand horse, were the emperor fought in person. No more than fourteen or fifteen guards remained near the standard of Timour; he stood firm as a rock, and received on his helmet two weighty strokes of a scymetar:<sup>15</sup> the Moguls rallied; the head of Mansour was thrown at his feet, and he declared his esteem of the valour of a foe, by extirpating all the males of so intrepid a race. From Shiraz, his troops advanced to the Persian gulf; and the richness and weakness of Ormuz<sup>16</sup> were displayed in an annual tribute of six hundred thousand dinars of gold. Bagdad was no longer the city of peace, the seat of the caliphs; but the noblest conquest of Houlacou could not be overlooked by his ambitious successor. The whole course of the Tigris and Euphrates, from the mouth to the sources of those rivers, was reduced to his obedience: he entered Edessa; and the Turkmans of the black sheep were chastised for the sacrilegious pillage of a caravan of Mecca. In the mountains of Georgia, the native Christians still braved the law and the sword of Mahomet; by three expeditions he obtained the merit of the *gazie*, or holy war; and the prince of Teflis became his proselyte and friend.

II. Of  
Turkestan,  
A. D. 1370  
...1383:

II. A just retaliation might be urged for the invasion of Turkestan, or the eastern Tartary. The dignity of Timour could not endure the impunity of the Getes: he passed the

14 The reverence of the Tartars for the mysterious number of nine, is declared by Abulghazi Khan, who, for that reason, divides his Genealogical History into nine parts.

15 According to Arabshah (P. i. c. 28. p. 183), the coward Timour ran away to his tent, and hid himself from the pursuit of Shah Mansour under the women's garments. Perhaps Sherefeddin (l. iii. c. 25.) has magnified his courage.

16 The history of Ormuz is not unlike that of Tyre. The old city, on the continent, was destroyed by the Tartars, and renewed in a neighbouring island without fresh water or vegetation. The kings of Ormuz, rich in the Indian trade and the pearl fishery, possessed large territories both in Persia and Arabia; but they were at first the tributaries of the sultans of Kerman, and at last were delivered (A. D. 1505) by the Portuguese tyrants from the tyranny of their own vizirs (Marco Polo, l. i. c. 15, 16. fol. 7, 8. Abulfeda Geograph, tabul. xi. p. 261. 262. an original Chronicle of Ormuz, in Texeira, or Stevens' History of Persia, p. 376. 416. and the Itineraries inserted in the first volume of Ramusio, of Ludovico Barthema (1503), fol. 167. of Andrea Corsali (1517), fol. 202, 203, and of Odoardo Barbessa (in 1516), fol. 315...318).

Sihoon, subdued the kingdom of Cashgar, and marched seven times into the heart of their country. His most distant camp was two months journey, or four hundred and eighty leagues to the north-east of Samarcand; and his emirs, who traversed the river Irtish, engraved in the forests of Siberia a rude memorial of their exploits. The conquest of Kipzak, or the western Tartary,<sup>17</sup> was founded on the double motive of aiding the distressed, and chastising the ungrateful. Toctamish, a fugitive prince, was entertained and protected in his court: the ambassadors of Auruss Khan were dismissed with an haughty denial, and followed on the same day by the armies of Zagatai; and their success established Toctamish in the Mogul empire of the north. But after a reign of ten years, the new khan forgot the merits and the strength of his benefactor; the base usurper, as he deemed him, of the sacred rights of the house of Zingis. Through the gates of Derbend, he entered Persia at the head of ninety thousand horse: with the innumerable forces of Kipzak, Bulgaria, Circassia, and Russia, he passed the Sihoon, burnt the palaces of Timour, and compelled him, amidst the winter snows, to contend for Samarcand and his life. After a mild expostulation and a glorious victory, the emperor resolved on revenge: and by the east, and the west, of the Caspian, and the Volga, he twice invaded Kipzak with such mighty powers, that thirteen miles were measured from his right to his left wing. In a march of five months, they rarely beheld the footsteps of man; and their daily subsistence was often trusted to the fortune of the chace. At length the armies encountered each other; but the treachery of the standard-bearer, who, in the heat of action, reversed the Imperial standard of Kipzak, determined the victory of the Zagatais; and Toctamish (I speak the language of the Institutions) gave the tribe of Toushi to the wind of desolation.<sup>18</sup> He fled to the Christian duke of Lithuania; again returned to the banks of the Volga; and, after fifteen battles with a domestic rival, at last perished

of Kipzak,  
Russia, &c.  
A. D. 1390  
...1396.

<sup>17</sup> Arabshah had travelled into Kipzak, and acquired a singular knowledge of the geography, cities, and revolutions, of that northern region (P. i. c. 45 ...49).

<sup>18</sup> Institutions of Timour, p. 123. 125. Mr. White, the editor, bestows some animadversion on the superficial account of Sherefeddin (l. iii. c. 12, 13, 14), who was ignorant of the designs of Timour, and the true springs of action.



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in the wilds of Siberia. The pursuit of a flying enemy carried Timour into the tributary provinces of Russia: a duke of the reigning family was made prisoner amidst the ruins of his capital; and Yeletz, by the pride and ignorance of the Orientals, might easily be confounded with the genuine metropolis of the nation. Moscow trembled at the approach of the Tartar, and the resistance would have been feeble, since the hopes of the Russians were placed in a miraculous image of the Virgin, to whose protection they ascribed the casual and voluntary retreat of the conqueror. Ambition and prudence recalled him to the South, the desolate country was exhausted, and the Mogul soldiers were enriched with an immense spoil of precious furs, of linen of Antioch,<sup>19</sup> and of ingots of gold and silver.<sup>20</sup> On the banks of the Don, or Tanais, he received an humble deputation from the consuls and merchants of Egypt,<sup>21</sup> Venice, Genoa, Catalonia, and Biscay, who occupied the commerce and city of Tana, or Azoph, at the mouth of the river. They offered their gifts, admired his magnificence, and trusted his royal word. But the peaceful visit of an emir, who explored the state of the magazines and harbour, was speedily followed by the destructive presence of the Tartars. The city was reduced to ashes; the Moslems were pillaged and dismissed; but all the Christians, who had not fled to their ships, were condemned either to death or slavery.<sup>22</sup> Revenge prompted him to burn the cities of Serai and Astrachan, the monuments of rising civilization; and his vanity proclaimed, that he had penetrated to the region of perpetual daylight, a

19 The furs of Russia are more credible than the ingots. But the linen of Antioch has never been famous; and Antioch was in ruins. I suspect that it was some manufacture of Europe, which the Hanse merchants had imported by the way of Novogorod.

20 M. Levésque (*Hist. de Russie*, tom. ii. p. 247. *Vie de Timour*, p. 64... 67. before the French version of the Institutes) has corrected the error of Sherefeddin, and marked the true limit of Timour's conquests. His arguments are superfluous, and a simple appeal to the Russian Annals is sufficient to prove that Moscow, which six years before had been taken by Tocamish, escaped the arms of a more formidable invader.

21 An Egyptian consul from Grand Cairo, is mentioned in Barbaro's voyage to Tana in 1436, after the city had been rebuilt (*Ramusio*, tom. ii. fol. 92).

22 The sack of Azoph is described by Sherefeddin (l. iii. c. 55); and much more particularly by the author of an Italian chronicle (*Andreas de Redusiis de Quero*, in *Chron. Tarvisiano*, in *Muratori Script. Rerum Italicarum*, tom. xix. p. 802...805). He had conversed with the Mianis, two Venetian brothers, one of whom had been sent a deputy to the camp of Timour, and the other had lost at Azoph three sons and 12,000 ducats.

strange phenomenon, which authorised his Mahometan doctors to dispense with the obligation of evening prayer.<sup>23</sup>

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III. When Timour first proposed to his princes and emirs the invasion of India or Hindostan,<sup>24</sup> he was answered by a murmur of discontent: "The rivers! and the mountains "and desarts! and the soldiers clad in armour! and the elephants, destroyers of men!" But the displeasure of the emperor was more dreadful than all these terrors; and his superior reason was convinced, that an enterprise of such tremendous aspect was safe and easy in the execution. He was informed by his spies of the weakness and anarchy of Hindostan: the Soubahs of the provinces had erected the standard of rebellion; and the perpetual infancy of sultan Mahmood was despised even in the haram of Delhi. The Mogul army moved in three great divisions: and Timour observes with pleasure, that the ninety-two squadrons of a thousand horse most fortunately correspond with the ninety-two names or epithets of the prophet Mahomet. Between the Jihoon and the Indus, they crossed one of the ridges of mountains, which are styled by the Arabian geographers, The stony girdles of the earth. The highland robbers were subdued or extirpated; but great numbers of men and horses perished in the snow; the emperor himself was let down a precipice on a portable scaffold, the ropes were one hundred and fifty cubits in length; and, before he could reach the bottom, this dangerous operation was five times repeated. Timour crossed the Indus at the ordinary passage of Attok; and successively traversed, in the foot-steps of Alexander, the *Punjab*, or five rivers,<sup>25</sup> that fall into the master-stream. From Attok to Delhi, the high road measures no more than six hundred miles; but the two conquerors deviated to the south-east; and the motive of Timour was to join his grand-

III. Of  
Hindos-  
tan,  
A. D.  
1398.  
1399.

<sup>23</sup> Sherefeddin only says (l. iii. c. 13), that the rays of the setting, and those of the rising sun, were scarcely separated by any interval; a problem which may be solved in the latitude of Moscow (the 56th degree), with the aid of the Aurora Borealis, and a long summer twilight. But a *day* of forty days (Khondemir apud d'Herbelot, p. 880.) would rigorously confine us within the polar circle.

<sup>24</sup> For the Indian war, see the Institutions (p. 129...139), the fourth book of Sherefeddin, and the history of Ferishta (in Dow, vol. ii. p. 1...20), which throws a general light on the affairs of Hindostan.

<sup>25</sup> The rivers of the Punjab, the five eastern branches of the Indus, have been laid down for the first time with truth and accuracy in Major Rennel's incomparable map of Hindostan. In his Critical Memoir, he illustrates with judgment and learning the marches of Alexander and Timour.

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son, who had achieved by his command the conquest of Moultan. On the eastern bank of the Hyphasis, on the edge of the desert, the Macedonian hero halted and wept: the Mogul entered the desert, reduced the fortress of Batnir, and stood in arms before the gates of Delhi, a great and flourishing city, which had subsisted three centuries under the dominion of the Mahometan kings. The siege, more especially of the castle, might have been a work of time; but he tempted, by the appearance of weakness, the sultan Mahmoud and his vizir to descend into the plain, with ten thousand cuirassiers, forty thousand of his foot-guards, and one hundred and twenty elephants, whose tusks are said to have been armed with sharp and poisoned daggers. Against these monsters, or rather against the imagination of his troops, he condescended to use some extraordinary precautions of fire and a ditch of iron spikes, and a rampart of bucklers; but the event taught the Moguls to smile at their own fears; and, as soon as these unwieldy animals were routed, the inferior species (the men of India) disappeared from the field. Timour made his triumphal entry into the capital of Hindostan; and admired, with a view to imitate, the architecture of the stately mosch; but the order or licence of a general pillage and massacre polluted the festival of his victory. He resolved to purify his soldiers in the blood of the idolaters, or Gentoos, who still surpass, in the proportion of ten to one, the numbers of the Moslems. In this pious design, he advanced one hundred miles to the north-east of Delhi, passed the Ganges, fought several battles by land and water, and penetrated to the famous rock of Coupele, the statue of the cow, that *seems* to discharge the mighty river, whose source is far distant among the mountains of Thibet.<sup>26</sup> His return was along the skirts of the northern hills; nor could this rapid campaign of one year justify the strange foresight of his emirs, that their children in a warm climate would degenerate into a race of Hindoos.

26 The two great rivers, the Ganges and Burrampooter, rise in Thibet, from the opposite ridges of the same hills, separate from each other to the distance of 1200 miles, and, after a winding course of 2000 miles, again meet in one point near the gulf of Bengal. Yet so capricious is Fame, that the Burrampooter is a late discovery, while his brother Ganges has been the theme of ancient and modern story. Coupele, the scene of Timour's last victory, must be situate near Loldong, 1100 miles from Calcutta; and, in 1774, a British camp! (Rennel's Memoirs, p. 7. 59. 90, 91. 99).



It was on the banks of the Ganges that Timour was informed, by his speedy messengers, of the disturbances which had arisen on the confines of Georgia and Anatolia, of the revolt of the Christians, and the ambitious design of the sultan Bajazet. His vigour of mind and body was not impaired by sixty-three years, and innumerable fatigues; and, after enjoying some tranquil months in the palace of Samarcand, he proclaimed a new expedition of seven years into the western countries of Asia.<sup>27</sup> To the soldiers who had served in the Indian war, he granted the choice of remaining at home or following their prince; but the troops of all the provinces and kingdoms of Persia were commanded to assemble at Ispahan, and wait the arrival of the Imperial standard. It was first directed against the Christians of Georgia, who were strong only in their rocks, their castles, and the winter season; but these obstacles were overcome by the zeal and perseverance of Timour: the rebels submitted to the tribute or the Koran; and if both religions boasted of their martyrs, that name is more justly due to the Christian prisoners, who were offered the choice of abjuration or death. On his descent from the hills, the emperor gave audience to the first ambassadors of Bajazet, and opened the hostile correspondence of complaints and menaces; which fermented two years before the final explosion. Between two jealous and haughty neighbours, the motives of quarrel will seldom be wanting. The Mogul and Ottoman conquests now touched each other in the neighbourhood of Erzerum, and the Euphrates; nor had the doubtful limit been ascertained by time and treaty. Each of these ambitious monarchs might accuse his rival of violating his territory; of threatening his vassals; and protecting his rebels; and, by the name of rebels, each understood the fugitive princes, whose kingdoms he had usurped, and whose life or liberty he implacably pursued. The resemblance of character was still more dangerous than the opposition of interest; and in their victorious career, Timour was impatient of an equal, and Bajazet was ignorant of a superior. The first epistle<sup>28</sup> of the Mogul emperor must have provoked, instead

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His war  
against  
sultan  
Bajazet,  
A. D.  
1400, Sep-  
tember 1.

<sup>27</sup> See the Institutions, p. 141. to the end of the first book, and Sherefeddin (l. v. c. 1...16), to the entrance of Timour into Syria.

<sup>28</sup> We have three copies of these hostile epistles in the Institutions (p. 147).

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of reconciling the Turkish sultan; whose family and nation he affected to despise.<sup>29</sup> "Dost thou not know, that the greatest part of Asia is subject to our arms and our laws? that our invincible forces extend from one sea to the other? that the potentates of the earth form a line before our gate? and that we have compelled fortune herself to watch over the prosperity of our empire? What is the foundation of thy insolence and folly? Thou hast fought some battles in the woods of Anatolia; contemptible trophies! Thou hast obtained some victories over the Christians of Europe; thy sword was blessed by the apostle of God; and thy obedience to the precept of the Koran, in waging war against the infidels, is the sole consideration that prevents us from destroying thy country, the frontier and bulwark of the Moslem world. Be wise in time; reflect; repent; and avert the thunder of our vengeance, which is yet suspended over thy head. Thou art no more than a pismire; why wilt thou seek to provoke the elephants? Alas, they will trample thee under their feet." In his replies, Bajazet poured forth the indignation of a soul which was deeply stung by such unusual contempt. After retorting the basest reproaches on the thief and rebel of the desert, the Ottoman recapitulates his boasted victories in Iran, Touran, and the Indies; and labours to prove, that Timour had never triumphed unless by his own perfidy and the vices of his foes. "Thy armies are innumerable: be they so; but what are the arrows of the flying Tartar against the scymetars and battle-axes of my firm and invincible Janizaries? I will guard the princes who have implored my protection: seek them in my tents. The cities of Arzingan and Erzeroum are mine, and unless the tribute be duly paid, I will demand the arrears under the walls of Tauris and Sultania." The ungovernable rage of the sultan at length betrayed him to an insult of a more domestic kind. "If I fly from thy arms,"

in Sherefeddin (l. v. c. 14), and in Arabshah (tom. ii. c. 19. p. 183..291); which agree with each other in the spirit and substance rather than in the style. It is probable, that they have been translated, with various latitude, from the Turkish original into the Arabic and Persian tongues.

29 The Mogul emir distinguishes himself and his countrymen by the name of *Turks*, and stigmatises the race and nation of Bajazet with the less honourable epithet of *Turkman*s. Yet I do not understand how the Ottomans could be descended from a Turkman sailor; those inland shepherds were so remote from the sea, and all maritime affairs.

said he, “ may *my* wives be thrice divorced from my bed :  
 “ but if thou hast not courage to meet me in the field, may-  
 “ est thou again receive *thy* wives after they have thrice en-  
 “ dured the embraces of a stranger.”<sup>30</sup> Any violation by  
 word or deed of the secrecy of the Haram is an unpardon-  
 able offence among the Turkish nations;<sup>31</sup> and the political  
 quarrel of the two monarchs was embittered by private and  
 personal resentment. Yet in his first expedition, Timour  
 was satisfied with the siege and destruction of Siwas or Se-  
 baste, a strong city on the borders of Anatolia; and he re-  
 venged the indiscretion of the Ottoman, on a garrison of  
 four thousand Armenians, who were buried alive for the  
 brave and faithful discharge of their duty. As a Musulman  
 he seemed to respect the pious occupation of Bajazet, who  
 was still engaged in the blockade of Constantinople: and af-  
 ter this salutary lesson, the Mogul conqueror checked his  
 pursuit, and turned aside to the invasion of Syria and Egypt.  
 In these transactions, the Ottoman prince, by the Orientals,  
 and even by Timour, is styled the *Kaissar of Roum*, the  
 Cæsar of the Romans: a title which, by a small anticipation,  
 might be given to a monarch who possessed the provinces,  
 and threatened the city, of the successors of Constantine.<sup>32</sup>

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Timour  
invades  
Syria,  
A. D.  
1400.

The military republic of the Mamalukes still reigned in  
 Egypt and Syria: but the dynasty of the Turks was over-  
 thrown by that of the Circassians;<sup>33</sup> and their favourite Bar-  
 kok, from a slave and a prisoner, was raised and restored to  
 the throne. In the midst of rebellion and discord, he braved  
 the menaces, corresponded with the enemies, and detained

30 According to the Koran (c. ii. p. 27. and Sale's Discourses, p. 134), a Musulman who had thrice divorced his wife (who had thrice repeated the words of a divorce), could not take her again, till after she had been married to, and repudiated by, another husband: an ignominious transaction, which it is needless to aggravate by supposing, that the first husband must see her enjoyed by a second before his face (Rycart's State of the Ottoman Empire, l. ii. c. 21).

31 The common delicacy of the Orientals, in never speaking of their women, is ascribed in a much higher degree by Arabshah to the Turkish nations; and it is remarkable enough, that Chalcondyles (l. ii. p. 55.) had some knowledge of the prejudice, and the insult.

32 For the style of the Moguls, see the Institutions (p. 131. 147), and for the Persians, the Bibliotheque Orientale (p. 862): but I do not find that the title of Cæsar has been applied by the Arabians, or assumed by the Ottomans themselves.

33 See the reigns of Barkok and Pharadge, in M. de Guignes (tom. iv. l. xxii), who, from the Arabic texts of Aboulmahassen, Ebn Schounah, and Aintabi, has added some facts to our common stock of materials.



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the ambassadors, of the Mogul, who patiently expected his decease, to revenge the crimes of the father on the feeble reign of his son Farage. The Syrian emirs<sup>34</sup> were assembled at Aleppo to repel the invasion: they confided in the fame and discipline of the Mamalukes, in the temper of their swords and lances of the purest steel of Damascus, in the strength of their walled cities, and in the populousness of sixty thousand villages: and instead of sustaining a siege, they threw open their gates, and arrayed their forces in the plain. But these forces were not cemented by virtue and union; and some powerful emirs had been seduced to desert or betray their more loyal companions. Timour's front was covered with a line of Indian elephants, whose turrets were filled with archers and Greek fire: the rapid evolutions of his cavalry completed the dismay and disorder; the Syrian crowds fell back on each other; many thousands were stifled or slaughtered in the entrance of the great street; the Moguls entered with the fugitives; and, after a short defence, the citadel, the impregnable citadel of Aleppo, was surrendered by cowardice or treachery. Among the suppliants and captives, Timour distinguished the doctors of the law, whom he invited to the dangerous honour of a personal conference.<sup>35</sup> The Mogul prince was a zealous Musulman; but his Persian schools had taught him to revere the memory of Ali and Hosein; and he had imbibed a deep prejudice against the Syrians, as the enemies of the son of the daughter of the apostle of God. To these doctors he proposed a captious question, which the casuists of Bochara, Samarcand, and Herat, were incapable of resolving. "Who are the true martyrs, of those who are slain on my side, or on that of my enemies?" But he was silenced, or satisfied, by the dexterity of one of the cadhis of Aleppo, who replied, in the words of Mahomet himself, that the motive, not the ensign, constitutes the martyr; and that the Moslems of either par-

Sack of  
Aleppo,  
A. D.  
1400,  
Nov. 11,

<sup>34</sup> For these recent and domestic transactions, Arabshah, though a partial, is a credible witness (tom. i. c. 64. 65. tom. ii. c. 1..14). Timour must have been odious to a Syrian; but the notoriety of facts would have obliged him, in some measure, to respect his enemy and himself. His bitters may correct the luscious sweets of Sherefeddin (l. v. c. 17.. 29).

<sup>35</sup> These interesting conversations appear to have been copied by Arabshah (tom. i. c. 63. p. 625.. 645.) from the cadhi and historian Ebn Schounah, a principal actor. Yet how could he be alive seventy-five years afterwards (d'Hérbelot, p. 792)?

ty, who fight only for the glory of God, may deserve that sacred appellation. The true succession of the caliphs was a controversy of a still more delicate nature, and the frankness of a doctor too honest for his situation, provoked the emperor to exclaim, "Ye are as false as those of Damascus: Mo-awiyah was an usurper, Yezid a tyrant, and Ali alone is the lawful successor of the prophet." A prudent explanation restored his tranquillity; and he passed to a more familiar topic of conversation. "What is your age?" said he to the cadhi. "Fifty years."...."It would be the age of my eldest son: you see me here (continued Timour) a poor, lame, decrepit mortal. Yet by my arm has the Almighty been pleased to subdue the kingdoms of Iran, Touran, and the Indies. I am not a man of blood; and God is my witness, that in all my wars I have never been the aggressor, and that my enemies have always been the authors of their own calamity." During this peaceful conversation, the streets of Aleppo streamed with blood, and re-echoed with the cries of mothers and children, with the shrieks of violated virgins. The rich plunder that was abandoned to his soldiers might stimulate their avarice; but their cruelty was enforced by the peremptory command of producing an adequate number of heads, which, according to his custom, were curiously piled in columns and pyramids: the Moguls celebrated the feast of victory, while the surviving Moslems passed the night in tears and in chains. I shall not dwell on the march of the destroyer from Aleppo to Damascus, where he was rudely encountered, and almost overthrown by the armies of Egypt. A retrograde motion was imputed to his distress and despair: one of his nephews deserted to the enemy; and Syria rejoiced in the tale of his defeat, when the sultan was driven by the revolt of the Mamalukes to escape with precipitation and shame to his palace of Cairo. Abandoned by their prince, the inhabitants of Damascus still defended their walls; and Timour consented to raise the siege, if they would adorn his retreat with a gift or ransom; each article of nine pieces. But no sooner had he introduced himself into the city, under colour of a truce, than he perfidiously violated the treaty; imposed a contribution of ten millions of gold; and animated his troops to chastise the posterity of those Syrians who had executed, or approved, the murder of the grandson of

Damascus,  
A. D.  
1401, Ja-  
nuary 23,

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**Mahomet.** A family which had given honourable burial to the head of Hosein, and a colony of artificers whom he sent to labour at Samarcand, were alone reserved in the general massacre; and, after a period of seven centuries, Damascus was reduced to ashes, because a Tartar was moved by religious zeal to avenge the blood of an Arab. The losses and fatigues of the campaign obliged Timour to renounce the conquest of Palestine and Egypt; but in his return to the Euphrates, he delivered Aleppo to the flames; and justified his pious motive by the pardon and reward of two thousand sectaries of Ali, who were desirous to visit the tomb of his son. I have expatiated on the personal anecdotes which mark the character of the Mogul hero; but I shall briefly mention,<sup>36</sup> that he erected on the ruins of Bagdad a pyramid of ninety thousand heads; again visited Georgia; encamped on the banks of Araxes; and proclaimed his resolution of marching against the Ottoman emperor. Conscious of the importance of the war, he collected his forces from every province: eight hundred thousand men were enrolled on his military list;<sup>37</sup> but the splendid commands of five, and ten, thousand horse, may be rather expressive of the rank and pension of the chiefs, than of the genuine number of effective soldiers.<sup>38</sup> In the pillage of Syria, the Moguls had acquired immense riches: but the delivery of their pay and arrears for seven years, more firmly attached them to the Imperial standard.

and Bag-  
dad, A. D.  
1401, July  
23.

Invades  
Anatolia,  
A. D.  
1402.

During this diversion of the Mogul arms, Bajazet had two years to collect his forces for a more serious encounter. They consisted of four hundred thousand horse and foot,<sup>39</sup>

<sup>36</sup> The marches and occupations of Timour between the Syrian and Ottoman wars, are represented by Sherefeddin (l. v. c. 29...43.) and Arabshah (tom. ii. c. 15...18).

<sup>37</sup> This number of 800,000 was extracted by Arabshah, or rather by Ebn Schounah, ex rationario Timuri, on the faith of a Carzmian officer (tom. i. c. 68. p. 617); and it is remarkable enough, that a Greek historian (Phranza, l. i. c. 29.) adds no more than 20,000 men. Poggius reckons 1,000,000; another Latin contemporary (Cliron. Tarvisianum, apud Muratori, tom. xix. p. 800.) 1,100,000; and the enormous sum of 1,600,000 is attested by a German soldier, who was present at the battle of Angora (Leunclav. ad Chalcondyl. l. iii. p. 82). Timour, in his Institutions, has not deigned to calculate his troops, his subjects, or his revenues.

<sup>38</sup> A wide latitude of non-effectives was allowed by the Great Mogul for his own pride and the benefit of his officers. Bernier's patron was Penge-Hazari, commander of 5000 horse; of which he maintained no more than 500 (Voyages, tom. i. p. 288, 289).

<sup>39</sup> Timour himself fixes at 400,000 men the Ottoman army (Institutions, p. 153), which is reduced to 150,000 by Phranza (l. i. c. 29), and swelled by



whose merit and fidelity were of an unequal complexion. We may discriminate the Janizaries who have been gradually raised to an establishment of forty thousand men; a national cavalry, the Spahis of modern times; twenty thousand cuirassers of Europe, clad in black and impenetrable armour; the troops of Anatolia, whose princes had taken refuge in the camp of Timour, and a colony of Tartars, whom he had driven from Kipzak, and to whom Bajazet had assigned a settlement in the plains of Adrianople. The fearless confidence of the sultan urged him to meet his antagonist; and as if he had chosen that spot for revenge, he displayed his banners near the ruins of the unfortunate Suvas. In the mean while, Timour moved from the Araxes through the countries of Armenia and Anatolia: his boldness was secured by the wisest precautions; his speed was guided by order and discipline; and the woods, the mountains, and the rivers, were diligently explored by the flying squadrons, who marked his road and preceded his standard. Firm in his plan of fighting in the heart of the Ottoman kingdom, he avoided their camp; dexterously inclined to the left; occupied Cæsarea; traversed the salt desert and the river Halyss; and invested Angora: while the sultan, immoveable and ignorant in his post, compared the Tartar swiftness to the crawling of a snail:<sup>40</sup> he returned on the wings of indignation to the relief of Angora; and as both generals were alike impatient for action, the plains round that city were the scene of a memorable battle, which has immortalised the glory of Timour and the shame of Bajazet. For this signal victory, the Mogul emperor was indebted to himself, to the genius of the moment, and the discipline of thirty years. He had improved the tactics, without violating the manners, of his nation,<sup>41</sup> whose force still consisted in the missile weapons, and rapid evolutions, of a numerous cavalry. From a single troop to a great army, the

Battle of  
Angora,  
A. D.  
1402.  
July 28.

the German soldier to 1,400,000. It is evident, that the Moguls were the more numerous.

<sup>40</sup> It may not be useless to mark the distances between Angora and the neighbouring cities, by the journies of the caravans, each of twenty or twenty-five miles: to Smyrna xx. to Kiotahia x. to Boursa x. to Cæsarea viii. to Sinepe x. to Nicomedia ix. to Constantinople xii. or xiii. (see Tournefort, *Voyage au Levant*, tom. ii. lettre xxi).

<sup>41</sup> See the Systems of Tactics in the Institutions, which the English editors have illustrated with elaborate plans, p. 373...407.

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mode of attack was the same: a foremost line first advanced to the charge, and was supported in a just order by the squadrons of the great vanguard. The general's eye watched over the field, and at his command the front and rear of the right and left wings successively moved forwards in their several divisions, and in a direct or oblique line: the enemy was pressed by eighteen or twenty attacks; and each attack afforded a chance of victory. If they all proved fruitless or unsuccessful, the occasion was worthy of the emperor himself, who gave the signal of advancing to the standard and main body, which he led in person.<sup>42</sup> But in the battle of Angora, the main body itself was supported, on the flanks and in the rear, by the bravest squadrons of the reserve, commanded by the sons and grandsons of Timour. The conqueror of Hindostan ostentatiously shewed a line of elephants, the trophies, rather than the instruments, of victory: the use of the Greek fire was familiar to the Moguls and Ottomans: but had they borrowed from Europe the recent invention of gunpowder and cannon, the artificial thunder, in the hands of either nation, must have turned the fortune of the day.<sup>43</sup> In that day, Bajazet displayed the qualities of a soldier and a chief: but his genius sunk under a stronger ascendant; and from various motives the greatest part of his troops failed him in the decisive moment. His rigour and avarice had provoked a mutiny among the Turks; and even his son Soliman too hastily withdrew from the field. The forces of Anatolia, loyal in their revolt, were drawn away to the banners of their lawful princes. His Tartar allies had been tempted by the letters and emissaries of Timour;<sup>44</sup> who reproached their ignoble servitude under the slaves of their fathers; and offered to their hopes the dominion of their new, or the liberty of their ancient, country.

42 The sultan himself (says Timour) must then put the foot of courage into the stirrup of patience. A Tartar metaphor, which is lost in the English, but preserved in the French, version of the Institutes (p. 156, 157).

43 The Greek fire, on Timour's side, is attested by Sherefeddin (l. v. c. 47); but Voltaire's strange suspicion, that some cannon, inscribed with strange characters, must have been sent by that monarch to Dehli, is refuted by the universal silence of contemporaries.

44 Timour has dissembled this secret and important negociation with the Tartars, which is indisputably proved by the joint evidence of the Arabian (tom. i. c. 47. p. 391), Turkish (Annal. Leunclav. p. 321), and Persian historians (Khondemir, apud d'Herbelot, p. 882).

In the right wing of Bajazet, the cuirassiers of Europe charged, with faithful hearts and irresistible arms; but these men of iron were soon broken by an artful flight and headlong pursuit; and the Janizaries, alone, without cavalry or missile weapons, were encompassed by the circle of the Mogul hunters. Their valour was at length oppressed by heat, thirst, and the weight of numbers; and the unfortunate sultan, afflicted with the gout in his hands and feet, was transported from the field on the fleetest of his horses. He was pursued and taken by the titular khan of Zagatai; and after his capture, and the defeat of the Ottoman powers, the kingdom of Anatolia submitted to the emperor, who planted his standard at Kiotahia, and dispersed on all sides the ministers of rapine and destruction. Mirza Mehemmed Sultan, the eldest and best beloved of his grandsons, was dispatched to Boursa with thirty thousand horse: and such was his youthful ardour, that he arrived with only four thousand at the gates of the capital, after performing in five days a march of two hundred and thirty miles. Yet fear is still more rapid in its course: and Soliman, the son of Bajazet, had already passed over to Europe with the royal treasure. The spoil, however, of the palace and city was immense: the inhabitants had escaped; but the buildings, for the most part of wood, were reduced to ashes. From Boursa, the grandson of Timour advanced to Nice, even yet a fair and flourishing city; and the Mogul squadrons were only stopped by the waves of the Propontis. The same success attended the other mirzas and emirs in their excursions: and Smyrna, defended by the zeal and courage of the Rhodian knights, alone deserved the presence of the emperor himself. After an obstinate defence, the place was taken by storm; all that breathed was put to the sword; and the heads of the Christian heroes were launched from the engines, on board of two carracks, or great ships of Europe, that rode at anchor in the harbour. The Moslems of Asia rejoiced in their deliverance from a dangerous and domestic foe, and a parallel was drawn between the two rivals, by observing that Timour, in fourteen days, had reduced a fortress which had sustained seven years the siege, or at least the blockade, of Bajazet.<sup>45</sup>

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Defeat and  
captivity of  
Bajazet.

45 For the war of Anatolia or Roum, I add some hints in the Institutions,



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The story  
of his  
iron cage

disproved  
by the  
Persian  
historian of  
Timour;

The *iron cage* in which Bajazet was imprisoned by Tamerlane, so long and so often repeated as a moral lesson, is now rejected as a fable by the modern writers, who smile at the vulgar credulity.<sup>46</sup> They appeal with confidence to the Persian history of Sherefeddin Ali, which has been given to our curiosity in a French version, and from which I shall collect and abridge a more specious narrative of this memorable transaction. No sooner was Timour informed that the captive Ottoman was at the door of his tent, than he graciously stepped forwards to receive him, seated him by his side, and mingled with just reproaches a soothing pity for his rank and misfortune. "Alas!" said the emperor, "the decree of fate is now accomplished by your own fault: it is the web which you have woven, the thorns of the tree which yourself have planted. I wished to spare, and even to assist, the champion of the Moslems: you braved our threats; you despised our friendship; you forced us to enter your kingdom with our invincible armies. Behold the event. Had you vanquished, I am not ignorant of the fate which you reserved for myself and my troops. But I disdain to retaliate: your life and honour are secure; and I shall express my gratitude to God by my clemency to man." The royal captive shewed some signs of repentance, accepted the humiliation of a robe of honour, and embraced with tears his son Mousa, who, at his request, was sought and found among the captives of the field. The Ottoman princes were lodged in a splendid pavilion; and the respect of the guards could be surpassed only by their vigilance. On the arrival of the haram from Bursa, Timour restored the queen Despina and her daughter to their father and husband; but he piously required, that the Servian princess, who had hitherto been indulged in the profession of Christianity, should embrace without delay the religion of the prophet. In the feast of victory, to which Bajazet was invited, the Mogul emperor placed a crown on his head and a sceptre

to the copious narratives of Sherefeddin (l. v. c. 44...65.) and Arabshah (tom. ii. c. 20...35). On this part only of Timour's history, it is lawful to quote the Turks (Carnéir, p. 53...55. Annal. Leunclav. p. 320...322.) and the Greeks (Piranza, l. i. c. 29. Ducas, c. 15...17. Chalcondyles, l. iii).

<sup>46</sup> The scepticism of Voltaire (*Essai sur l'Histoire Generale*, c. 88.) is ready on this, as on every occasion, to reject a popular tale, and to diminish the magnitude of vice and virtue; and on most occasions his incredulity is reasonable.

in his hand, with a solemn assurance of restoring him with an increase of glory to the throne of his ancestors. But the effect of this promise was disappointed by the sultan's untimely death: amidst the care of the most skilful physicians, he expired of an apoplexy at Akshehr, the Antioch of Pisia, about nine months after his defeat. The victor dropped a tear over his grave; his body, with royal pomp, was conveyed to the mausoleum which he had erected at Bourssa; and his son Mousa, after receiving a rich present of gold and jewels, of horses and arms, was invested by a patent in red ink with the kingdom of Anatolia.

Such is the portrait of a generous conqueror, which has been extracted from his own memoirs, and dedicated to his son and grandson, nineteen years after his decease;<sup>47</sup> and, at a time when the truth was remembered by thousands, a manifest falsehood would have implied a satire on his real conduct. Weighty indeed is this evidence, adopted by all the Persian histories;<sup>48</sup> yet flattery, more especially in the East, is base and audacious; and the harsh and ignominious treatment of Bajazet is attested by a chain of witnesses, some of whom shall be produced in the order of their time and country. 1. The reader has not forgot the garrison of French, whom the marshal Boucicault left behind him for the defence of Constantinople. They were on the spot to receive the earliest and most faithful intelligence of the overthrow of their great adversary; and it is more than probable, that some of them accompanied the Greek embassy to the camp of Tamerlane. From their account, the *hardships* of the prison and death of Bajazet are affirmed by the marshal's servant and historian, within the distance of seven years.<sup>49</sup> 2. The name of Poggius the Italian<sup>50</sup> is deservedly

attested,  
1. by the  
French;

47 See the history of Sherefeddin, (l. v. c. 49. 52, 53. 59, 60). This work was finished at Shiraz, in the year 1424, and dedicated to sultan Ibrahim, the son of Sharokh, the son of Timour, who reigned in Farsistan in his father's lifetime.

48 After the perusal of Khondemir, Ebn Schounah, &c. the learned d'Hérbelot (Bibliot. Orientale, p. 882.) may affirm, that this fable is not mentioned in the most authentic histories: but his denial of the visible testimony of Arab-shah, leaves some room to suspect his accuracy.

49 Et fut lui-même (*Bajazet*) pris, et mené en prison, en laquelle mourut de *dure mort*! Memoires de Boucicault, P. i. c. 37. These memoirs were composed while the marshal was still governor of Genoa, from whence he was expelled in the year 1409, by a popular insurrection (Muratori, Annali d'Italia, tom. xii. p. 473, 474).

50 The reader will find a satisfactory account of the life and writings of

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LXV.2. by the  
Italians;3. by the  
Arabs;

famous among the revivers of learning in the fifteenth century. His elegant dialogue on the vicissitudes of fortune<sup>51</sup> was composed in his fiftieth year, twenty-eight years after the Turkish victory of Tamerlane;<sup>52</sup> whom he celebrates as not inferior to the illustrious Barbarians of antiquity. Of his exploits and discipline Poggius was informed by several ocular witnesses; nor does he forget an example so apposite to his theme as the Ottoman monarch, whom the Scythian confined like a wild beast in an iron cage, and exhibited a spectacle to Asia. I might add the authority of two Italian chronicles, perhaps of an earlier date, which would prove at least that the same story, whether false or true, was imported into Europe with the first tidings of the revolution.<sup>53</sup> 3. At the time when Poggius flourished at Rome, Ahmed Ebn Arabshah composed at Damascus the florid and malevolent history of Timour, for which he had collected materials in his journies over Turkey and Tartary.<sup>54</sup> Without any possible correspondence between the Latin and the Arabian writer, they agree in the fact of the iron cage; and their agreement is a striking proof of their common veracity. Ahmed Arabshah likewise relates another outrage, which Bajazet endured, of a more domestic and tender nature. His indiscreet mention of women and divorces was deeply resented by the jealous Tartar: in the feast of victory, the wine was served by female cupbearers, and the sultan beheld his own concubines and wives confounded among the slaves, and exposed without a veil to the eyes of intemperance. To escape a similar indignity, it is said, that

Poggius, in the *Poggiana*, an entertaining work of M. Lenfant, and in the *Bibliotheca Latina mediet et infimæ Etatis* of Fabricius (tom. v. p. 305...308). Poggius was born in the year 1380, and died in 1450.

51 The dialogue de *Varietate Fortunæ* (of which a complete and elegant edition has been published at Paris in 1723, in 4to), was composed a short time before the death of pope Martin V. (p. 5), and consequently about the end of the year 1450.

52 See a splendid and eloquent encomium of Tamerlane, p. 36...39. *ipse enim novi* (says Poggius) *qui fuere in ejus castris . . . Regem vivum cepit, cavæaque in modum feræ inclusum per omnem Asiam circumtulit egregium admirandumque spectaculum fortunæ.*

53 The *Chronicon Tarvisianum* (in Muratori, *Script. Rerum Italicarum*, tom. xix. p. 800), and the *Annales Estenses* (tom. xviii. p. 974). The two authors, Andrea de Redusiis de Quero, and James de Delayto, were both contemporaries, and both chancellors, the one of Trevigi, the other of Ferrara. The evidence of the former is the most positive.

54 See Arabshah, tom. ii. c. 28. 34. He travelled in regiones Punæ, A. H. 839 (A. D. 1435, July 27), tom. ii. c. 2. p. 13.



his successors, except in a single instance, have abstained from legitimate nuptials; and the Ottoman practice and belief, at least in the sixteenth century, is attested by the observing Busbequius,<sup>55</sup> ambassador from the court of Vienna to the great Soliman. 4. Such is the separation of language, <sup>4. by the Greeks;</sup> that the testimony of a Greek is not less independent than that of a Latin or an Arab. I suppress the names of Chalcondyles and Ducas, who flourished in a later period, and who speak in a less positive tone; but more attention is due to George Phranza,<sup>56</sup> protovestiare of the last emperors, and who was born a year before the battle of Angora. Twenty-two years after that event, he was sent ambassador to Amurath the second; and the historian might converse with some veteran Janizaries, who had been made prisoners with the sultan, and had themselves seen him in his iron cage. 5. <sup>5. by the Turks.</sup> The last evidence, in every sense, is that of the Turkish annals, which have been consulted or transcribed by Leunclavius, Pocock, and Cantemir.<sup>57</sup> They unanimously deplore the captivity of the iron cage; and some credit may be allowed to national historians, who cannot stigmatize the Tartar without uncovering the shame of their king and country.

From these opposite premises, a fair and moderate conclusion may be deduced. I am satisfied that Sherefeddin <sup>Probable conclusion.</sup> Ali has faithfully described the first ostentatious interview, in which the conqueror, whose spirits were harmonised by success, affected the character of generosity. But his mind was insensibly alienated by the unseasonable arrogance of Bajazet; the complaints of his enemies, the Anatolian princes, were just and vehement; and Timour betrayed a design of leading his royal captive in triumph to Samarcand. An attempt to facilitate his escape, by digging a mine under the tent, provoked the Mogul emperor to impose a harsher restraint; and in his perpetual marches, an iron cage on a waggon might be invented, not as a wanton insult, but as

<sup>55</sup> Busbequius in *Legatione Turcicâ*, epist. i. p. 52. Yet his respectable authority is somewhat shaken by the subsequent marriages of Amurath II. with a Servian, and of Mahomet II. with an Asiatic princess (Cantemir, p. 83. 93).

<sup>56</sup> See the testimony of George Phranza (l. i. c. 29), and his life in Hanckius de Script. Byzant. P. i. c. 40). Chalcondyles and Ducas speak in general terms of Bajazet's chains.

<sup>57</sup> *Annales Leunclav.* p. 321. Pocock, *Prolegomen. ad Abulpharag. Dynast.* Cantemir, p. 55.

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Death of  
Bajazet,  
A. D.  
1403.  
March 9.

Term of  
the con-  
quests of  
Timour,  
A. D.  
1403.

a rigorous precaution. Timour had read in some fabulous history a similar treatment of one of his predecessors, a king of Persia; and Bajazet was condemned to represent the person, and expiate the guilt, of the Roman Cæsar.<sup>58</sup> But the strength of his mind and body fainted under the trial, and his premature death might, without injustice, be ascribed to the severity of Timour. He warred not with the dead; a tear and a sepulchre were all that he could bestow on a captive who was delivered from his power; and if Mursa, the son of Bajazet, was permitted to reign over the ruins of Bursa, the greatest part of the province of Anatolia had been restored by the conqueror to their lawful sovereigns.

From the Irtish and Volga to the Persian Gulf, and from the Ganges to Damascus and the Archipelago, Asia was in the hand of Timour; his armies were invincible, his ambition was boundless, and his zeal might aspire to conquer and convert the Christian kingdoms of the West, which already trembled at his name. He touched the utmost verge of the land; but an insuperable, though narrow, sea rolled between the two continents of Europe and Asia;<sup>59</sup> and the lord of so many *tomans*, or myriads of horse, was not master of a single galley. The two passages of the Bosphorus and Hellespont, of Constantinople and Gallipoli, were possessed, the one by the Christians, the other by the Turks. On this great occasion, they forgot the difference of religion to act with union and firmness in the common cause: the double streights were guarded with ships and fortifications; and they separately withheld the transports, which Timour demanded of either nation, under the pretence of attacking their enemy. At the same time, they soothed his pride with tributary gifts and suppliant embassies, and prudently tempted him to retreat with the honours of victory. Soliman, the son of Ba-

58 A Sapor, king of Persia, had been made prisoner and inclosed in the figure of a cow's hide by Maximian or Galerius Cæsar. Such is the fable related by Eutychius (Annal: tom. i. p. 421. vers. Pocock). The recollection of the true history (Decline and Fall, &c. vol. i. p. 416...424.) will teach us to appreciate the knowledge of the Orientals of the ages which precede the Hegira.

59 Arabshah (tom. ii. c. 25.) describes, like a curious traveller, the streights of Gallipoli and Constantinople. To acquire a just idea of these events, I have compared the narratives and prejudices of the Moguls, Turks, Greeks, and Arabians. The Spanish ambassador mentions this hostile union of the Christians and Ottomans (Vie de Timour, p. 96).

jazet, implored his clemency for his father and himself; accepted, by a red patent, the investiture of the kingdom of Romania, which he already held by the sword; and reiterated his ardent wish, of casting himself in person at the feet of the king of the world. The Greek emperor<sup>60</sup> (either John or Manuel) submitted to pay the same tribute which he had stipulated with the Turkish sultan, and ratified the treaty by an oath of allegiance, from which he could absolve his conscience as soon as the Mogul arms had retired from Anatolia. But the fears and fancy of nations ascribed to the ambitious Tamerlane a new design of vast and romantic compass; a design of subduing Egypt and Africa, marching from the Nile to the Atlantic Ocean, entering Europe by the Streights of Gibraltar, and, after imposing his yoke on the kingdoms of Christendom, of returning home by the desarts of Russia and Tartary. This remote, and perhaps imaginary, danger was averted by the submission of the sultan of Egypt: the honours of the prayer and the coin, attested at Cairo the supremacy of Timour; and a rare gift of a *giraffe*, or camelopard, and nine ostriches, represented at Samarcand the tribute of the African world. Our imagination is not less astonished by the portrait of a Mogul, who, in his camp before Smyrna, meditates and almost accomplishes the invasion of the Chinese empire.<sup>61</sup> Timour was urged to this enterprise by national honour and religious zeal. The torrents which he shed of Musulman blood could be expiated only by an equal destruction of the infidels; and as he now stood at the gates of paradise, he might best secure his glorious entrance by demolishing the idols of China, founding moschs in every city, and establishing the profession of faith in one God, and his prophet Mahomet. The recent expulsion of the house of Zingis was an insult on the Mogul name; and the disorders of the empire afforded the fairest opportunity for revenge. The illustrious Hongvou, founder of the dynasty of *Ming*, died four years

60 Since the name of Cæsar had been transferred to the sultans of Roum, the Greek princes of Constantinople (Sherefeddin, l. v. c. 54.) were confounded with the Christian *lords* of Gallipoli, Thessalonica, &c. under the title of *Tekkur*, which is derived by corruption from the genitive *τῆς κυρίας* (Cantemir, p. 51).

61 See Sherefeddin, l. v. c. 4 who marks, in a just itinerary, the road to China, which Arabshah (tom. ii. c. 33.) paints in vague and rhetorical colours.



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before the battle of Angora ; and his grandson, a weak and unfortunate youth, was burnt in his palace, after a million of Chinese had perished in the civil war.<sup>62</sup> Before he evacuated Anatolia, Timour dispatched beyond the Sihoon, a numerous army, or rather colony, of his old and new subjects, to open the road, to subdue the Pagan Calmucks and Mungals, and to found cities and magazines in the desert ; and, by the diligence of his lieutenant, he soon received a perfect map and description of the unknown regions, from the source of the Irtysh to the wall of China. During these preparations, the emperor achieved the final conquest of Georgia ; passed the winter on the banks of the Araxes ; appeased the troubles of Persia ; and slowly returned to his capital, after a campaign of four years and nine months.

His triumph at  
Samar-  
cand,

A. D.  
1404,

July...

A. D.  
1405,

January 8.

On the throne of Samarcand,<sup>63</sup> he displayed in a short repose his magnificence and power ; listened to the complaints of the people ; distributed a just measure of rewards and punishments ; employed his riches in the architecture of palaces and temples ; and gave audience to the ambassadors of Egypt, Arabia, India, Tartary, Russia, and Spain, the last of whom presented a suit of tapestry which eclipsed the pencil of the Oriental artists. The marriages of six of the emperor's grandsons was esteemed an act of religion, as well as of paternal tenderness ; and the pomp of the ancient caliphs was revived in their nuptials. They were celebrated in the gardens of Canighul, decorated with innumerable tents and pavilions, which displayed the luxury of a great city and the spoils of a victorious camp. Whole forests were cut down to supply fuel for the kitchens ; the plain was spread with pyramids of meat, and vases of every liquor, to which thousands of guests were courteously invited : the orders of the state, and the nations of the earth, were marshalled at the royal banquet ; nor were the ambassadors of Europe (says the haughty Persian) excluded from the feast ; since even the *casses*, the smallest of fish, find their place in the ocean.<sup>64</sup> The public joy was testified

<sup>62</sup> Synopsis Hist. Sinicæ, p. 74...76 (in the ivth part of the Relations de Thevenot), Duhalde, Hist. de la Chine (tom. i. p. 507, 508 folio edition) ; and for the chronology of the Chinese emperors, de Guignes, Hist. des Huns, tom. i. p. 71, 72.

<sup>63</sup> For the return, triumph, and death of Timour, see Sherefeddin (l. vi. c. 1...30.) and Arabshah (tom. ii. c. 35...47).

<sup>64</sup> Sherefeddin (l. vi. c. 24.) mentions the ambassadors of one of the most

by illuminations and masquerades; the trades of Samarcand passed in review; and every trade was emulous to execute some quaint device, some marvellous pageant, with the materials of their peculiar art. After the marriage-contracts had been ratified by the cadhis, the bridegrooms and their brides retired to the nuptial chambers; nine times, according to the Asiatic fashion, they were dressed and undressed; and at each change of apparel, pearls and rubies were showered on their heads, and contemptuously abandoned to their attendants. A general indulgence was proclaimed: every law was relaxed, every pleasure was allowed; the people was free, the sovereign was idle; and the historian of Timour may remark, that, after devoting fifty years to the attainment of empire, the only happy period of his life were the two months in which he ceased to exercise his power. But he was soon awakened to the cares of government and war. The standard was unfurled for the invasion of China: the emirs made their report of two hundred thousand, the select and veteran soldiers of Iran and Touran: their baggage and provisions were transported by five hundred great waggons, and an immense train of horses and camels; and the troops might prepare for a long absence, since more than six months were employed in the tranquil journey of a caravan from Samarcand to Peking. Neither age, nor the severity of the winter, could retard the impatience of Timour; he mounted on horseback, passed the Sihoon on the ice, marched seventy-six parasangs, three hundred miles, from his capital, and pitched his last camp in the neighbourhood of Otrar, where he was expected by the angel of death. Fatigue, and the indiscreet use of iced water, accelerated the progress of his fever; and the conqueror of Asia expired in the seventieth year of his age, thirty-five years after he had ascended the throne of Zagatai. His designs were lost; his armies were disbanded; China was saved; and fourteen years after his decease, the most powerful of his

His death  
on the road  
to China,  
A.D. 1405,  
April 1.

potent sovereigns of Europe. We know that it was Henry III. king of Castile; and the curious relation of his two embassies is still extant (*Mariana, Hist. Hispan. l. xix. c. 11. tom. ii. p. 329, 330. Avertissement à l'Hist. de Timur Bec p. 28....33*). There appears likewise to have been some correspondence between the Mogul emperor, and the court of Charles VII. king of France (*Histoire de France, par Velly et Villaret, tom. xii. p. 336*).

CHAP. children sent an embassy of friendship and commerce to the  
 LXV. court of Pekin.<sup>65</sup>

Character  
 and merits  
 of Timour.

The fame of Timour has pervaded the East and West; his posterity is still invested with the Imperial *title*; and the admiration of his subjects, who revered him almost as a deity, may be justified in some degree by the praise or confession of his bitterest enemies.<sup>66</sup> Although he was lame of an hand and foot, his form and stature were not unworthy of his rank; and his vigorous health, so essential to himself and to the world, was corroborated by temperance and exercise. In his familiar discourse he was grave and modest, and if he was ignorant of the Arabic language, he spoke with fluency and elegance the Persian and Turkish idioms. It was his delight to converse with the learned on topics of history and science; and the amusement of his leisure hours was the game of chess, which he improved or corrupted with new refinements.<sup>67</sup> In his religion, he was a zealous, though not perhaps an orthodox, Musulman;<sup>68</sup> but his sound understanding may tempt us to believe, that a superstitious reverence for omens and prophesies, for saints and astrologers, was only affected as an instrument of policy. In the government of a vast empire, he stood alone and absolute, without a rebel to oppose his power, a favourite to seduce his affections, or a minister to mislead his judgment. It was his firmest maxim, that whatever might be the consequence, the word of the prince should never be disputed or recalled; but his foes have maliciously observed, that the commands of anger and destruction were more strictly executed than those of beneficence and favour. His

65 See the translation of the Persian account of their embassy, a curious and original piece (in the fourth part of the Relations de Thevenot). They presented the emperor of China with an old horse which Timour had formerly rode. It was in the year 1419, that they departed from the court of Herat, to which place they returned in 1422 from Pekin.

66 From Arabshah, tom. ii. c. 96. The bright or softer colours are borrowed from Sherefeddin, d'Herbelot, and the Institutions.

67 His new system was multiplied from 32 pieces and 64 squares, to 56 pieces and 110 or 130 squares. But, except in his court, the old game has been thought sufficiently elaborate. The Mogul emperor was rather pleased than hurt, by the victory of a subject: a chess-player will feel the value of this encomium!

68 See Sherefeddin, l. v. c. 15. 25. Arabshah (tom. ii. c. 96. p. 801. 803.) reproves the impiety of Timour and the Moguls, who almost preferred to the Koran, the *Nusa*, or Law of Zingis (cui Deus maledicat): nor will he believe that Sharokh had abolished the use and authority of that Pagan code.



sons and grandsons, of whom Timour left six-and-thirty at his decease, were his first and most submissive subjects ; and whenever they deviated from their duty, they were corrected, according to the laws of Zingis, with the bastonade, and afterwards restored to honour and command. Perhaps his heart was not devoid of the social virtues ; perhaps he was not incapable of loving his friends and pardoning his enemies : but the rules of morality are founded on the public interest ; and it may be sufficient to applaud the *wisdom* of a monarch, for the liberality by which he is not impoverished, and for the justice by which he is strengthened and enriched. To maintain the harmony of authority and obedience, to chastise the proud, to protect the weak, to reward the deserving, to banish vice and idleness from his dominions, to secure the traveller and merchant, to restrain the depredations of the soldier, to cherish the labours of the husbandman, to encourage industry and learning, and, by an equal and moderate assessment, to encrease the revenue, without encreasing the taxes, are indeed the duties of a prince ; but, in the discharge of these duties, he finds an ample and immediate recompense. Timour might boast, that, at his accession to the throne, Asia was the prey of anarchy and rapine, whilst under his prosperous monarchy a child, fearless and unhurt, might carry a purse of gold from the East to the West. Such was his confidence of merit, that from this reformation he derived an excuse for his victories, and a title to universal dominion. The four following observations will serve to appreciate his claim to the public gratitude ; and perhaps we shall conclude, that the Mogul emperor was rather the scourge than the benefactor of mankind. 1. If some partial disorders, some local oppressions, were healed by the sword of Timour, the remedy was far more pernicious than the disease. By their rapine, cruelty, and discord, the petty tyrants of Persia might afflict their subjects ; but whole nations were crushed under the footsteps of the reformer. The ground which had been occupied by flourishing cities, was often marked by his abominable trophies, by columns, or pyramids, of human heads. Astracan, Carizme, Delhi, Ispahan, Bagdad, Aleppo, Damascus, Bursa, Smyrna, and a thousand others, were sacked, or burnt, or utterly destroyed, in his presence, and by

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his troops ; and perhaps his conscience would have been startled, if a priest or philosopher had dared to number the millions of victims whom he had sacrificed to the establishment of peace and order.<sup>69</sup> 2. His most destructive wars were rather inroads than conquests. He invaded Turkestan, Kipzak, Russia, Hindostan, Syria, Anatolia, Armenia, and Georgia, without a hope or a desire of preserving those distant provinces. From thence he departed, laden with spoil ; but he left behind him neither troops to awe the contumacious, nor magistrates to protect the obedient, natives. When he had broken the fabric of their ancient government, he abandoned them to the evils which his invasion had aggravated or caused ; nor were these evils compensated by any present or possible benefits. 3. The kingdoms of Transoxiana and Persia were the proper field which he laboured to cultivate and adorn, as the perpetual inheritance of his family. But his peaceful labours were often interrupted, and sometimes blasted, by the absence of the conqueror. While he triumphed on the Volga or the Ganges, his servants, and even his sons, forgot their master and their duty. The public and private injuries were poorly redressed by the tardy rigour of enquiry and punishment ; and we must be content to praise the *Institutions* of Timour, as the specious idea of a perfect monarchy. 4. Whatsoever might be the blessings of his administration, they evaporated with his life. To reign, rather than to govern, was the ambition of his children and grand-children ;<sup>70</sup> the enemies of each other and of the people. A fragment of the empire was upheld with some glory by Sharokh his youngest son ; but after *his* decease, the scene was again involved in darkness and blood ; and before the end of a century, Transoxiana and Persia were trampled by the Uzbeks from the north, and the Turks of the black and white sheep. The race of Timour

69 Besides the bloody passages of this narrative, I must refer to an anticipation in the fourth volume of the *Decline and Fall*, which, in a single note (p. 245. Note 25), accumulates near 300,000 heads of the monuments of his cruelty. Except in Rowe's play on the fifth of November, I did not expect to hear of Timour's amiable moderation (White's preface, p. 7). Yet I can excuse a generous enthusiasm in the reader, and still more in the editor, of the *Institutions*.

70 Consult the last chapters of Sherefeddin and Arabshah, and M. de Guignes (*Hist. des Huns*, tom iv. l. xx). Fraser's History of Nadir Shah, p. 1..62. The story of Timour's descendants is imperfectly told : and the second and third parts of Sherefeddin are unknown.

would have been extinct, if an hero, his descendant in the fifth degree, had not fled before the Uzbek arms to the conquest of Hindostan. His successors (the great Moguls<sup>71</sup>) extended their sway from the mountains of Cashmir to Cape Comorin, and from Candahar to the gulf of Bengal. Since the reign of Aurungzebe, their empire has been dissolved; their treasures of Delhi have been rifled by a Persian robber; and the richest of their kingdoms is now possessed by a company of Christian merchants, of a remote island in the Northern ocean.

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Far different was the fate of the Ottoman monarchy. The massy trunk was bent to the ground, but no sooner did the hurricane pass away, than it again rose with fresh vigour and more lively vegetation. When Timour, in every sense, had evacuated Anatolia, he left the cities without a palace, a treasure, or a king. The open country was overspread with hords of shepherds and robbers of Tartar or Turkman origin; the recent conquests of Bajazet were restored to the emirs, one of whom, in base revenge, demolished his sepulchre; and his five sons were eager, by civil discord, to consume the remnant of their patrimony. I shall enumerate their names in the order of their age and actions.<sup>72</sup>

Civil wars  
of the sons  
of Bajazet,  
A. D. 1403  
....1421.

1. It is doubtful, whether I relate the story of the true *Mustapha*, or of an impostor, who personated that lost prince. He fought by his father's side in the battle of Angora: but when the captive sultan was permitted to enquire for his children, Mousa alone could be found; and the Turkish historians, the slaves of the triumphant faction, are persuaded that his brother was confounded among the slain. If Mustapha escaped from that disastrous field, he was concealed twelve years from his friends and enemies; till he emerged in Thessaly, and was hailed by a numerous party, as the son and successor of Bajazet. His first defeat would have been his last, had not the true, or false, Mustapha been saved by the Greeks, and restored, after the decease of his

1. Musta-  
pha;

<sup>71</sup> Shah Allum, the present Mogul, is in the fourteenth degree from Timour by Miran Shah, his third son. See the iid volume of Dow's History of Hindostan.

<sup>72</sup> The civil wars, from the death of Bajazet to that of Mustapha, are related, according to the Turks, by Demetrius Cantemir, (p. 58..82). Of the Greeks, Chalcondyles (l. iv. and v.), Phranza (l. i. c. 30...32.), and Ducas (c. 18...27.), the last is the most copious and best informed.



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brother Mahomet, to liberty and empire. A degenerate mind seemed to argue his spurious birth; and if, on the throne of Adrianople, he was adored as the Ottoman sultan; his flight, his fetters, and an ignominious gibbet, delivered the impostor to popular contempt. A similar character and claim was asserted by several rival pretenders; thirty persons are said to have suffered under the name of Mustapha; and these frequent executions may perhaps insinuate, that the Turkish court was not perfectly secure of

2. Isa;

the death of the lawful prince. 2. After his father's captivity, Isa<sup>73</sup> reigned for some time in the neighbourhood of Angora, Sinope, and the Black Sea; and his ambassadors were dismissed from the presence of Timour with fair promises and honourable gifts. But their master was soon deprived of his province and life, by a jealous brother, the sovereign of Amasia; and the final event suggested a pious allusion, that the law of Moses and Jesus, of *Isa* and *Mousa*,

3. Soliman,  
A. D. 1403  
...1410.

had been abrogated by the greater *Mahomet*. 3. *Soliman* is not numbered in the lists of the Turkish emperors: yet he checked the victorious progress of the Moguls; and after their departure, united for a while the thrones of Adrianople and Boursa. In war he was brave, active, and fortunate: his courage was softened by clemency; but it was likewise inflamed by presumption, and corrupted by intemperance and idleness. He relaxed the nerves of discipline, in a government where either the subject or the sovereign must continually tremble: his vices alienated the chiefs of the army and the law; and his daily drunkenness, so contemptible in a prince and man, was doubly odious in a disciple of the prophet. In the slumber of intoxication, he was surprised by his brother *Mousa*; and as he fled from Adrianople towards the Byzantine capital, *Soliman* was overtaken and slain in a bath, after a reign of seven years

4. Mousa,  
A. D.  
1410.

and ten months. 4. The investiture of *Mousa* degraded him as the slave of the Moguls: his tributary kingdom of Anatolia was confined within a narrow limit, nor could his broken militia and empty treasury contend with the hardy and veteran bands of the sovereign of Romania. *Mousa*

<sup>73</sup> Arabshah, tom. ii. c. 26. whose testimony on this occasion is weighty and valuable. The existence of *Isa* (unknown to the Turks) is likewise confirmed by Sherefeddin (l. v. c. 57).

fled in disguise from the palace of Bursa; traversed the Propontis in an open boat; wandered over the Walachian and Servian hills; and after some vain attempts, ascended the throne of Adrianople, so recently stained with the blood of Soliman. In a reign of three years and a half, his troops were victorious against the Christians of Hungary and the Morea; but Mousa was ruined by his timorous disposition and unseasonable clemency. After resigning the sovereignty of Anatolia, he fell a victim to the perfidy of his ministers, and the superior ascendant of his brother Mahomet.

5. The final victory of Mahomet was the just recompense of his prudence and moderation. Before his father's captivity, the royal youth had been entrusted with the government of Amasia, thirty days journey from Constantinople, and the Turkish frontier against the Christians of Trebizond and Georgia. The castle, in Asiatic warfare, was esteemed impregnable; and the city of Amasia,<sup>74</sup> which is equally divided by the river Iris, rises on either side in the form of an amphitheatre, and represents on a smaller scale the image of Bagdad. In his rapid career, Timour appears to have overlooked this obscure and contumacious angle of Anatolia; and Mahomet, without provoking the conqueror, maintained his silent independence, and chased from the province the last stragglers of the Tartar host. He relieved himself from the dangerous neighbourhood of Isa; but in the contests of their more powerful brethren, his firm neutrality was respected; till, after the triumph of Mousa, he stood forth the heir and avenger of the unfortunate Soliman. Mahomet obtained Anatolia by treaty, and Romania by arms; and the soldier who presented him with the head of Mousa was rewarded as the benefactor of his king and country. The eight years of his sole and peaceful reign were usefully employed in banishing the vices of civil discord, and restoring on a firmer basis the fabric of the Ottoman monarchy. His last care was the choice of two vizirs, Bajazet and Ibrahim,<sup>75</sup> who might guide the youth of his

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5. Mahomet I.

A. D. 1413

...1421.

<sup>74</sup> Arabshah, loc. citat. Abulfeda, *Geograph. tab.* xvii. p. 302. Busbequius, *epist.* i. p. 96, 97. in *Itinere C. P. et Amasiano*.

<sup>75</sup> The virtues of Ibrahim are praised by a contemporary Greek (Ducas, c. 25). His descendants are the sole nobles in Turkey: they content themselves with the administration of his pious foundations, are excused from public offices, and receive two annual visits from the sultan (Cantemir, p. 76).

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Reign of  
Amurath  
II.  
A. D. 1421  
...1451,  
Feb. 9.

Re-union  
of the  
Ottoman  
empire,  
A. D.  
1421.

son Amurath; and such was their union and prudence, that they concealed above forty days the emperor's death, till the arrival of his successor in the palace of Boursa. A new war was kindled in Europe by the prince, or impostor, Mustapha; the first vizir lost his army and his head; but the more fortunate Ibrahim, whose name and family are still revered, extinguished the last pretender to the throne of Bajazet, and closed the scene of domestic hostility.

In these conflicts, the wisest Turks, and indeed the body of the nation, were strongly attached to the unity of the empire; and Romania and Anatolia, so often torn asunder by private ambition, were animated by a strong and invincible tendency of cohesion. Their efforts might have instructed the Christian powers; and had they occupied with a confederate fleet, the streights of Gallipoli, the Ottomans, at least in Europe, must have been speedily annihilated. But the schism of the West, and the factions and wars of France and England, diverted the Latins from this generous enterprise: they enjoyed the present respite, without a thought of futurity; and were often tempted by a momentary interest to serve the common enemy of their religion. A colony of Genoese,<sup>76</sup> which had been planted at Phocæa<sup>77</sup> on the Ionian coast, was enriched by the lucrative monopoly of alum;<sup>78</sup> and their tranquillity, under the Turkish empire, was secured by the annual payment of tribute. In the last civil war of the Ottomans, the Genoese governor, Adorno, a bold and ambitious youth, embraced the party of Amurath; and undertook with seven stout galleys to transport him from Asia to Europe. The sultan and five hundred guards embarked on board the admiral's ship; which was

<sup>76</sup> See Pachymer (l. v. 29), Nicephorus Gregoras (l. ii. c. 1.), Sherefeddin (l. v. c. 57.), and Ducas (c. 25). The last of these, a curious and careful observer, is entitled, from his birth and station, to particular credit in all that concerns Ionia and the islands. Among the nations that resorted to New Phocæa, he mentions the English (*Ἰγγλῆνοι*) an early evidence of Mediterranean trade.

<sup>77</sup> For the spirit of navigation, and freedom of ancient Phocæa, or rather of the Phocæans, consult the first book of Herodotus, and the Geographical Index of his last and learned French translator, M. Larcher (tom. vii. p. 299).

<sup>78</sup> Phocæa is not enumerated by Pliny (Hist. Nat. xxxv. 52.) among the places productive of alum; he reckons Egypt as the first, and for the second the isle of Melos, whose alum mines are described by Tournefort (tom. i. lettre iv), a traveller and a naturalist. After the loss of Phocæa, the Genoese, in 1459, found that useful mineral in the isle of Ischia (Ismael. Bouillaud, ad Ducam, c. 25).



manned by eight hundred of the bravest Franks. His life and liberty were in their hands; nor can we, without reluctance, applaud the fidelity of Adorno, who, in the midst of the passage, knelt before him, and gratefully accepted a discharge of his arrears of tribute. They landed in sight of Mustapha and Gallipoli; two thousand Italians, armed with lances and battle-axes, attended Amurath to the conquest of Adrianople; and this venal service was soon repaid by the ruin of the commerce and colony of Phocæa.

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If Timour had generously marched at the request, and to the relief, of the Greek emperor, he might be entitled to the praise and gratitude of the Christians.<sup>79</sup> But a Mussulman, who carried into Georgia the sword of persecution, and respected the holy warfare of Bajazet, was not disposed to pity or succour the *idolaters* of Europe. The Tartar followed the impulse of ambition; and the deliverance of Constantinople was the accidental consequence. When Manuel abdicated the government, it was his prayer, rather than his hope, that the ruin of the church and state might be delayed beyond his unhappy days; and after his return from a western pilgrimage, he expected every hour the news of the sad catastrophe. On a sudden he was astonished and rejoiced by the intelligence of the retreat, the overthrow, and the captivity of the Ottoman. Manuel<sup>80</sup> immediately sailed from Modon in the Morea; ascended the throne of Constantinople; and dismissed his blind competitor to an easy exile in the isle of Lesbos. The ambassadors of the son of Bajazet were soon introduced to his presence; but their pride was fallen, their tone was modest; they were awed by the just apprehension, lest the Greeks should open to the Moguls the gates of Europe. Soliman saluted the emperor by the name of father; solicited at his hands the government or gift of Romania; and promised to deserve his favour by inviolable friendship, and the restitution of Thes-

State of  
the Greek  
empire,  
A. D. 1402  
...1425.

<sup>79</sup> The writer who has most abused this fabulous generosity, is our ingenious Sir William Temple (his works, vol. iii. p. 349, 350. octavo edition), that lover of exotic virtue. After the conquest of Russia, &c. and the passage of the Danube, his Tartar hero relieves, visits, admires, and refuses the city of Constantine. His flattering pencil deviates in every line from the truth of history: yet his pleasing fictions are more excusable than the gross errors of Cantemir.

<sup>80</sup> For the reigns of Manuel and John, of Mahomet I. and Amurath II. see the Ottoman history of Cantemir (p. 70...95), and the three Greeks, Chalcondyles, Piranza, and Ducas, who is still superior to his rivals.

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salonica, with the most important places along the Strymon, the Propontis, and the Black Sea. The alliance of Soliman exposed the emperor to the enmity and revenge of Mousa: the Turks appeared in arms before the gates of Constantinople; but they were repulsed by sea and land; and unless the city was guarded by some foreign mercenaries, the Greeks must have wondered at their own triumph. But, instead of prolonging the division of the Ottoman powers, the policy or passion of Manuel was tempted to assist the most formidable of the sons of Bajazet. He concluded a treaty with Mahomet, whose progress was checked by the insuperable barrier of Gallipoli: the sultan and his troops were transported over the Bosphorus; he was hospitably entertained in the capital; and his successful sally was the first step to the conquest of Romania. The ruin was suspended by the prudence and moderation of the conqueror: he faithfully discharged his own obligations and those of Soliman, respected the laws of gratitude and peace; and left the emperor guardian of his two younger sons, in the vain hope of saving them from the jealous cruelty of their brother Amurath. But the execution of his last testament would have offended the national honour and religion: and the divan unanimously pronounced that the royal youths should never be abandoned to the custody and education of a Christian dog. On this refusal, the Byzantine councils were divided: but the age and caution of Manuel yielded to the presumption of his son John; and they unsheathed a dangerous weapon of revenge, by dismissing the true or false Mustapha, who had long been detained as a captive and hostage, and for whose maintenance they received an annual pension of three hundred thousand aspers.<sup>81</sup> At the door of his prison, Mustapha subscribed to every proposal; and the keys of Gallipoli, or rather of Europe, were stipulated as the price of his deliverance. But no sooner was he seated on the throne of Romania, than he dismissed the Greek ambassadors with a smile of contempt, declaring, in a pious tone, that, at the day of judgment, he

<sup>81</sup> The Turkish asper (from the Greek *ασπρος*) is, or was, a piece of white or silver money, at present much debased, but which was formerly equivalent to the 54th part, at least, of a Venetian ducat or sequin; and the 300,000 aspers, a princely allowance or royal tribute, may be computed at 2500l. sterling (Leunclav. Pandect. Turc. p. 406...408).

would rather answer for the violation of an oath, than for the surrender of a Musulman city into the hands of the infidels. The emperor was at once the enemy of the two rivals; from whom he had sustained, and to whom he had offered, an injury; and the victory of Amurath was followed, in the ensuing spring, by the siege of Constantinople.<sup>82</sup>

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The religious merit of subduing the city of the Cæsars, attracted from Asia a crowd of volunteers, who aspired to the crown of martyrdom: their military ardour was inflamed by the promise of rich spoils and beautiful females; and the sultan's ambition was consecrated by the presence and prediction of Seid Bechar, a descendant of the prophet,<sup>83</sup> who arrived in the camp on a mule, with a venerable train of five hundred disciples. But he might blush, if a fanatic could blush, at the failure of his assurances. The strength of the walls resisted an army of two hundred thousand Turks: their assaults were repelled by the sallies of the Greeks and their foreign mercenaries; the old resources of defence were opposed to the new engines of attack; and the enthusiasm of the dervish, who was snatched to heaven in visionary converse with Mahomet, was answered by the credulity of the Christians, who beheld the Virgin Mary, in a violet garment, walking on the rampart, and animating their courage.<sup>84</sup> After a siege of two months, Amurath was recalled to Bursa by a domestic revolt, which had been kindled by Greek treachery, and was soon extinguished by the death of a guiltless brother. While he led his Janizaries to new conquests in Europe and Asia, the Byzantine empire was indulged in a servile and precarious respite of thirty years. Manuel sunk into the grave; and John Palæologus was permitted to reign, for an annual tribute of three hundred thousand aspers, and the dereliction of almost all that he held beyond the suburbs of Constantinople.

Siege of  
Constanti-  
nople by  
Amurath  
II. A. D.  
1422,  
June 10...  
August 24.

The emper-  
or John  
Palæolo-  
gus I.  
A.D. 1425,  
July 21...  
A.D. 1448,  
October 31.

In the establishment and restoration of the Turkish em-

<sup>82</sup> For the siege of Constantinople in 1422, see the particular and contemporary narrative of John Cananus, published by Leo Allatius, at the end of his edition of Acropelita (p. 183...199).

<sup>83</sup> Cantemir, p. 89. Cananus, who describes Seid Bechar without naming him, supposes that the friend of Mahomet assumed in his amours the privilege of a prophet, and that the fairest of the Greek nuns were promised to the saint and his disciples.

<sup>84</sup> For this miraculous apparition, Cananus appeals to the Musulman saint; but who will bear testimony for Seid Bechar?



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Hereditary  
succession  
and merit  
of the Ot-  
tomans.

pire, the first merit must doubtless be assigned to the personal qualities of the sultans; since, in human life, the most important scenes will depend on the character of a single actor. By some shades of wisdom and virtue, they may be discriminated from each other; but, except in a single instance, a period of nine reigns and two hundred and sixty-five years, is occupied, from the elevation of Othman to the death of Soliman, by a rare series of warlike and active princes, who impressed their subjects with obedience and their enemies with terror. Instead of the slothful luxury of the seraglio, the heirs of royalty were educated in the council and the field: from early youth they were entrusted by their fathers with the command of provinces and armies; and this manly institution, which was often productive of civil war, must have essentially contributed to the discipline and vigour of the monarchy. The Ottomans cannot style themselves, like the Arabian caliphs, the descendants or successors of the apostle of God; and the kindred which they claim with the Tartar khans of the house of Zingis, appears to be founded in flattery rather than in truth.<sup>85</sup> Their origin is obscure; but their sacred and indefeasible right, which no time can erase and no violence can infringe, was soon and unalterably implanted in the minds of their subjects. A weak or vicious sultan may be deposed and strangled; but his inheritance devolves to an infant or an idiot: nor has the most daring rebel presumed to ascend the throne of his lawful sovereign.<sup>86</sup> While the transient dynasties of Asia have been continually subverted by a crafty vizir in the palace, or a victorious general in the camp, the Ottoman succession has been confirmed by the practice of five centuries, and is now incorporated with the vital principle of the Turkish nation.

Education  
and disci-  
pline of the  
Turks.


To the spirit and constitution of that nation, a strong and singular influence may however be ascribed. The primitive

<sup>85</sup> See Rycant (l. i. c. 13). The Turkish sultans assume the title of Khan. Yet Abulghazi is ignorant of his Ottoman cousins.

<sup>86</sup> The third grand vizir of the name of Kiperli, who was slain at the battle of Salankamen in 1691 (Cantemir, p. 382), presumed to say, that all the successors of Soliman had been fools or tyrants, and that it was time to abolish the race (Marsigli *Stato Militare*, &c. p. 28). This political heretic was a good whig, and justified against the French ambassador the revolution of England (Mignot, *Hist. Ottomans*, tom. iii. p. 434). His presumption condemns the singular exception of continuing offices in the same family.

subjects of Othman were the four hundred families of wandering Turkmans, who had followed his ancestors from the Oxus to the Sangar; and the plains of Anatolia are still covered with the white and black tents of their rustic brethren. But this original drop was dissolved in the mass of voluntary and vanquished subjects, who, under the name of Turks, are united by the common ties of religion, language, and manners. In the cities, from Erzeroum to Belgrade, that national appellation is common to all the Moslems, the first and most honourable inhabitants: but they have abandoned, at least in Romania, the villages, and the cultivation of the land, to the Christian peasants. In the vigorous age of the Ottoman government, the Turks were themselves excluded from all civil and military honours; and a servile class, an artificial people, was raised by the discipline of education to obey, to conquer, and to command.<sup>87</sup> From the time of Orchan and the first Amurath, the sultans were persuaded that a government of the sword must be renewed in each generation with new soldiers; and that such soldiers must be sought, not in effeminate Asia, but among the hardy and warlike natives of Europe. The provinces of Thrace, Macedonia, Albania, Bulgaria, and Servia, became the perpetual seminary of the Turkish army; and when the royal fifth of the captives was diminished by conquest, an inhuman tax, of the fifth child, or of every fifth year, was rigorously levied on the Christian families. At the age of twelve or fourteen years, the most robust youths were torn from their parents; their names were enrolled in a book: and from that moment they were clothed, taught, and maintained, for the public service. According to the promise of their appearance, they were selected for the royal schools of Bursa, Pera, and Adrianople, entrusted to the care of the bashaws, or dispersed in the houses of the Anatolian peasantry. It was the first care of their masters to instruct them in the Turkish language: their bodies were exercised by every labour that could fortify their strength: they learned to wrestle, to leap, to run, to shoot with the bow, and afterwards with the musket; till they were drafted into the cham-

<sup>87</sup> Chalcondyles (l. v.) and Ducas (c. 23.) exhibit the rude lineaments of the Ottoman policy, and the transmutation of Christian children into Turkish soldiers.

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<sup>88</sup> This sketch of the Turkish education and discipline, is chiefly borrowed from Ricaut's State of the Ottoman empire, the *Stato Militare del' Imperio Ottomano* of Count Marsigli (in Haya, 1732, in folio), and a Description of the Seraglio, approved by Mr. Greaves himself, a curious traveller, and inserted in the second volume of his works.

<sup>89</sup> From the series of *cxy* vizirs till the siege of Vienna (Marsigli p. 13.) their place may be valued at three years and a half purchase.

spirit was diffused among the troops; and their silence and sobriety, their patience and modesty, have extorted the reluctant praise of their Christian enemies.<sup>90</sup> Nor can the victory appear doubtful, if we compare the discipline and exercise of the Janizaries with the pride of birth, the independence of chivalry, the ignorance of the new levies, the mutinous temper of the veterans, and the vices of intemperance and disorder, which so long contaminated the armies of Europe.

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The only hope of salvation for the Greek empire and the adjacent kingdoms, would have been some more powerful weapon, some discovery in the art of war, that should give them a decisive superiority over their Turkish foes. Such a weapon was in their hands; such a discovery had been made in the critical moment of their fate. The chymists of China or Europe had found, by casual or elaborate experiments, that a mixture of salt-petre, sulphur, and charcoal, produces, with a spark of fire a tremendous explosion. It was soon observed, that if the expansive force were compressed in a strong tube, a ball of stone or iron might be expelled with irresistible and destructive velocity. The precise æra of the invention and application of gun-powder<sup>91</sup> is involved in doubtful traditions and equivocal language; yet we may clearly discern, that it was known before the middle of the fourteenth century; and that before the end of the same, the use of artillery in battles and sieges, by sea and land, was familiar to the states of Germany, Italy, Spain, France, and England.<sup>92</sup> The priority of nations is of small account; none could derive any exclusive benefit from their previous or superior knowledge; and in the common improvement they stood on the same level of relative power

Invention  
and use  
of gun-  
powder.

90 See the entertaining and judicious letters of Busbequius.

91 The first and second volumes of Dr. Watson's Chemical Essays, contain two valuable discourses on the discovery and composition of gun-powder.

92 On this subject, modern testimonies cannot be trusted. The original passages are collected by Ducange (Gloss. Latin. tom. i. p. 675. *Bombarda*). But in the early doubtful twilight, the name, sound, fire, and effect, that seem to express *our* artillery, may be fairly interpreted of the old engines and the Greek fire. For the English cannon at Crecy, the authority of John Villani (Chron. l. xii. c. 65.) must be weighed against the silence of Froissard. Yet Muratori (Antiquit. Italiæ mediæ ævi, tom. ii. Dissert. xxvi. p. 514, 515.) has produced a decisive passage from Petrarch (de Remediis utriusque Fortunæ Dialog.) who, before the year 1344, execrates this terrestrial thunder, *nuper rara, nunc communis*.



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and military science. Nor was it possible to circumscribe the secret within the pale of the church: it was disclosed to the Turks by the treachery of apostates and the selfish policy of rivals; and the sultans, had sense to adopt, and wealth to reward, the talents of a Christian engineer. The Genoese, who transported Amurath into Europe, must be accused as his preceptors; and it was probably by their hands that his cannon was cast and directed at the siege of Constantinople.<sup>93</sup> The first attempt was indeed successful; but in the general warfare of the age, the advantage was on *their* side, who were most commonly the assailants; for a while the proportion of the attack and defence was suspended; and this thundering artillery was pointed against the walls and towers which had been erected only to resist the less potent engines of antiquity. By the Venetians, the use of gunpowder was communicated without reproach to the sultans of Egypt and Persia, their allies against the Ottoman power; the secret was soon propagated to the extremities of Asia; and the advantage of the European was confined to his easy victories over the savages of the new world. If we contrast the rapid progress of this mischievous discovery with the slow and laborious advances of reason, science, and the arts of peace, a philosopher, according to his temper, will laugh or weep at the folly of mankind.

<sup>93</sup> The Turkish cannon, which Ducas (c. 30.) first introduces before Belgrade (A. D. 1456) is mentioned by Chalcondyles (l. v. p. 123.) in 1422, at the siege of Constantinople.

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*Applications of the Eastern Emperors to the Popes....Visits to the West, of John the First, Manuel, and John the Second, Palæologus....Union of the Greek and Latin Churches, promoted by the Council of Basil, and concluded at Ferrara and Florence. State of Literature at Constantinople....Its revival in Italy by the Greek Fugitives....Curiosity and Emulation of the Latins.*

IN the four last centuries of the Greek emperors, their friendly or hostile aspect towards the pope and the Latins, may be observed as the thermometer of their prosperity or distress; as the scale of the rise and fall of the Barbarian dynasties. When the Turks of the house of Seljuk pervaded Asia and threatened Constantinople, we have seen at the council of Placentia, the suppliant ambassadors of Alexius, imploring the protection of the common father of the Christians. No sooner had the arms of the French pilgrims removed the sultan from Nice to Iconium, than the Greek princes resumed, or avowed, their genuine hatred and contempt for the schismatics of the West, which precipitated the first downfall of their empire. The date of the Mogul invasion is marked in the soft and charitable language of John Vataces. After the recovery of Constantinople, the throne of the first Palæologus was encompassed by foreign and domestic enemies: as long as the sword of Charles was suspended over his head, he basely courted the favour of the Roman pontiff; and sacrificed to the present danger, his faith, his virtue, and the affection of his subjects. On the decease of Michael, the prince and people asserted the independence of the church and the purity of their creed: the elder Andronicus neither feared nor loved the Latins; in his last distress, pride was the safeguard of superstition, nor could he decently retract in his age the firm and orthodox declarations of his youth. His grandson, the younger Andronicus, was less a slave in his temper and situation; and the conquest of Bithynia by the Turks, admonished him to seek a temporal and spiritual alliance with the western princes. After a separation and silence of fifty years, a secret agent, the monk Barlaam, was dispatched to pope

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Embassy  
of the  
younger  
Androni-  
cus to pope  
Benedict  
XII. A. D.  
1339.

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The arguments for  
a crusade  
and union.

Benedict the twelfth; and his artful instructions appear to have been drawn by the master-hand of the great domestic.<sup>1</sup> “Most holy father,” was he commissioned to say, “the emperor is not less desirous than yourself of an union between the two churches: but in this delicate transaction, he is obliged to respect his own dignity and the prejudices of his subjects. The ways of union are two-fold; force, and persuasion. Of force, the inefficacy has been already tried: since the Latins have subdued the empire, without subduing the minds, of the Greeks. The method of persuasion, though slow, is sure and permanent. A deputation of thirty or forty of our doctors would probably agree with those of the Vatican, in the love of truth and the unity of belief: but on their return, what would be the use, the recompense of such agreement? the scorn of their brethern, and the reproaches of a blind and obstinate nation. Yet that nation is accustomed to reverence the general councils, which have fixed the articles of our faith; and if they reprobate the decrees of Lyons, it is because the Eastern churches were neither heard nor represented in that arbitrary meeting. For this salutary end, it will be expedient, and even necessary, that a well-chosen legate should be sent into Greece, to convene the patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem; and, with their aid, to prepare a free and universal synod. But at this moment,” continued the subtle agent, “the empire is assaulted and endangered by the Turks, who have occupied four of the greatest cities of Anatolia.... The Christian inhabitants have expressed a wish of returning to their allegiance and religion; but the forces and revenues of the emperor are insufficient for their deliverance: and the Roman legate must be accompanied, or preceded, by an army of Franks, to expel the infidels, and open a way to the holy sepulchre.” If the suspicious Latins should require some pledge, some previous effect of the sincerity of the Greeks, the answers of Barlaam were perspicuous and rational. “1. A general synod can alone

<sup>1</sup> This curious instruction was transcribed (I believe) from the Vatican archives, by Odoricus Raynaldus, in his continuation of the Annals of Baronius (Romæ, 1646...1677, in x volumes in folio). I have contented myself with the abbé Fleury (*Hist. Ecclesiastique*, tom. xx. p. 1..8), whose abstracts I have always found to be clear, accurate, and impartial.

“ consummate the union of the churches ; nor can such a  
 “ synod be held till the three Oriental patriarchs, and a  
 “ great number of bishops, are enfranchised from the Ma-  
 “ hometan yoke. 2. The Greeks are alienated by a long  
 “ series of oppression and injury : they must be reconciled  
 “ by some act of brotherly love, some effectual succour,  
 “ which may fortify the authority and arguments, of the  
 “ emperor, and the friends of the union. 3. If some differ-  
 “ ence of faith or ceremonies should be found incurable, the  
 “ Greeks however are the disciples of Christ ; and the Turks  
 “ are the common enemies of the Christian name. The  
 “ Armenians, Cyprians, and Rhodians, are equally attack-  
 “ ed ; and it will become the piety of the French princes  
 “ to draw their swords in the general defence of religion.  
 “ 4. Should the subjects of Andronicus be treated as the  
 “ worst of schismatics, of heretics, of pagans, a judicious  
 “ policy may yet instruct the powers of the West to em-  
 “ brace an useful ally, to uphold a sinking empire, to guard  
 “ the confines of Europe ; and rather to join the Greeks  
 “ against the Turks, than to expect the union of the Turk-  
 “ ish arms with the troops and treasures of captive Greece.”  
 The reasons, the offers, and the demands, of Andronicus,  
 were eluded with cold and stately indifference. The kings  
 of France and Naples declined the dangers and glory of a  
 crusade : the pope refused to call a new synod to determine  
 old articles of faith : and his regard for the obsolete claims  
 of the Latin emperor and clergy, engaged him to use an  
 offensive superscription : “ To the *moderator*<sup>2</sup> of the Greeks,  
 “ and the persons who style themselves the patriarchs of  
 “ the Eastern churches.” For such an embassy, a time and  
 character less propitious could not easily have been found.  
 Benedict the twelfth<sup>3</sup> was a dull peasant, perplexed with

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2 The ambiguity of this title is happy or ingenious ; and *moderator*, as synonymous to *rector*, *gubernator*, is a word of classical, and even Ciceronian, Latinity, which may be found, not in the Glossary of Ducange, but in the Thesaurus of Robert Stephens.

3 The first Epistle (sine titulo) of Petrarch, exposes the danger of the *bark*, and the incapacity of the *pilot*. Hæc inter, vino madidus, ævo gravis ac soporifero rore perfusus, jamjam nutitat, dormitat, jam somno præceps, atque (utinam solus) ruit . . . Heu quanto felicius patrio terram sulcasset aratro, quam scalmum piscatorium ascendisset. This satire engages his biographer to weigh the virtues and vices of Benedict XII. which have been exaggerated by Guelphs and Ghibelines, by Papists and Protestants (see *Memoires sur la Vie de Petrarque*, tom. i. p. 259. ii. not. xv. p. 13...16). He gave occasion to the saying, Bibamus papaliter.



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 LXVI. enrich with a third crown the papal tiara, but he was alike  
 unfit for the regal and the pastoral office.

Negocia-  
 tion of  
 Cantacu-  
 zene with  
 Clement  
 VI. A. D.  
 1348.

After the decease of Andronicus, while the Greeks were distracted by intestine war, they could not presume to agitate a general union of the Christians. But as soon as Cantacuzene had subdued and pardoned his enemies, he was anxious to justify, or at least to extenuate, the introduction of the Turks into Europe, and the nuptials of his daughter with a Musulman prince. Two officers of state, with a Latin interpreter, were sent in his name to the Roman court, which was transplanted to Avignon, on the banks of the Rhone, during a period of seventy years; they represented the hard necessity which had urged him to embrace the alliance of the miscreants, and pronounced by his command the specious and edifying sounds of union and crusade. Pope Clement the sixth,<sup>4</sup> the successor of Benedict, received them with hospitality and honour, acknowledged the innocence of their sovereign, excused his distress, applauded his magnanimity, and displayed a clear knowledge of the state and revolutions of the Greek empire, which he had imbibed from the honest accounts of a Savoyard lady, an attendant of the empress Anne.<sup>5</sup> If Clement was ill-endowed with the virtues of a priest, he possessed however the spirit and magnificence of a prince, whose liberal hand distributed benefices and kingdoms with equal facility. Under his reign, Avignon was the seat of pomp and pleasure: in his youth he had surpassed the licentiousness of a baron; and the palace, nay, the bed-chamber of the pope, was adorned, or polluted, by the visits of his female favourites. The wars of France and England were adverse to the holy enterprise; but his vanity was amused by the splendid idea; and the Greek ambassadors returned with two Latin bishops, the ministers of the pontiff. On their arrival at Constanti-

4 See the original lives of Clement VI. in Muratori (*Script. Rerum Italicarum*, tom. iii. p. 550...589). Matteo Villani (*Chron.* l. iii. c. 43. in Muratori, tom. xiv. p. 186), who styles him, *molto cavallaresco, poco religioso*; Fleury (*Hist. Eccles.* tom. xx. p. 126), and the *Vie de Petrarque* (tom. ii. p. 42...45). The abbé de Sade treats him with the most indulgence; but *he* is a gentleman as well as a priest.

5 Her name (most probably corrupted) was Zampea. She had accompanied, and alone remained with her mistress at Constantinople, where her prudence, erudition, and politeness, deserved the praises of the Greeks themselves (*Cantacuzen.* l. i. c. 42).

noble, the emperor and the nuncios admired each other's piety and eloquence: and their frequent conferences were filled with mutual praises and promises, by which both parties were amused, and neither could be deceived. "I am delighted," said the devout Cantacuzene, "with the project of our holy war, which must redound to my personal glory, as well as to the public benefit of Christendom. My dominions will give a free passage to the armies of France: my troops, my galleys, my treasures, shall be consecrated to the common cause; and happy would be my fate, could I deserve and obtain the crown of martyrdom. Words are insufficient to express the ardour with which I sigh for the re-union of the scattered members of Christ. If my death could avail, I would gladly present my sword and my neck: if the spiritual phoenix could arise from my ashes, I would erect the pile and kindle the flame with my own hands." Yet the Greek emperor presumed to observe, that the articles of faith which divided the two churches had been introduced by the pride and precipitation of the Latins: he disclaimed the servile and arbitrary steps of the first Palæologus; and firmly declared, that he would never submit his conscience, unless to the decrees of a free and universal synod. "The situation of the times," continued he, "will not allow the pope and myself to meet either at Rome or Constantinople; but some maritime city may be chosen on the verge of the two empires, to unite the bishops, and to instruct the faithful, of the East and West." The nuncios seemed content with the proposition; and Cantacuzene affects to deplore the failure of his hopes, which were soon overthrown by the death of Clement, and the different temper of his successor. His own life was prolonged, but it was prolonged in a cloister; and, except by his prayers, the humble monk was incapable of directing the counsels of his pupil or the state.<sup>6</sup>

Yet of all the Byzantine princes, that pupil, John Palæologus, was the best disposed to embrace, to believe, and to obey, the shepherd of the West. His mother Anne of Savoy, was baptized in the bosom of the Latin church: her

Treaty of  
John Palæologus I.  
with Innocent VI.

<sup>6</sup> See this whole negociation in Cantacuzene (l. iv. c. 9), who, amidst the praises and virtues which he bestows on himself, reveals the uneasiness of a guilty conscience.

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marriage with Andronicus imposed a change of name, of apparel, and of worship; but her heart was still faithful to her country and religion; she had formed the infancy of her son, and she governed the emperor, after his mind, or at least his stature, was enlarged to the size of man. In the first year of his deliverance and restoration, the Turks were still masters of the Hellespont; the son of Cantacuzene was in arms at Adrianople; and Palæologus could depend neither on himself nor on his people. By his mother's advice, and in the hope of foreign aid, he abjured the rights both of the church and state; and the act of slavery,<sup>7</sup> subscribed in purple ink, and sealed with the *golden bull*, was privately intrusted to an Italian agent. The first article of the treaty is an oath of fidelity and obedience to Innocent the sixth and his successors, the supreme pontiffs of the Roman and Catholic church. The emperor promises to entertain with due reverence their legates and nuncios; to assign a palace for their residence and a temple for their worship; and to deliver his second son Manuel as the hostage of his faith. For these condescensions, he requires a prompt succour of fifteen gallies, with five hundred men at arms, and a thousand archers, to serve against his Christian and Musulman enemies. Palæologus engages to impose on his clergy and people the same spiritual yoke; but as the resistance of the Greeks might be justly foreseen, he adopts the two effectual methods of corruption and education. The legate was empowered to distribute the vacant benefices among the ecclesiastics who should subscribe the creed of the Vatican: three schools were instituted to instruct the youth of Constantinople in the language and doctrine of the Latins; and the name of Andronicus, the heir of the empire, was enrolled as the first student. Should he fail in the measures of persuasion or force, Palæologus declares himself unworthy to reign; transferred to the pope all regal and paternal authority; and invests Innocent with full power to regulate the family, the government, and the marriage, of his son and successor. But this treaty was neither executed nor published; the Roman gallies were as vain and imaginary

<sup>7</sup> See this ignominious treaty in Fleury (Hist. Eccles. p. 151...154), from Raynaldus, who drew it from the Vatican archives. It was not worth the trouble of a pious forgery.

as the submission of the Greeks: and it was only by the secrecy, that their sovereign escaped the dishonour of this fruitless humiliation.

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Visit of  
John Palæologus  
to Urban  
V. at  
Rome,  
A. D.  
1369.  
October,  
13, &c.

The tempest of the Turkish arms soon burst on his head; and, after the loss of Adrianople and Romania, he was inclosed in his capital, the vassal of the haughty Amurath, with the miserable hope of being the last devoured by the savage. In this abject state, Palæologus embraced the resolution of embarking for Venice, and casting himself at the feet of the pope; he was the first of the Byzantine princes who had ever visited the unknown regions of the West, yet in them alone he could seek consolation or relief; and with less violation of his dignity he might appear in the sacred college than at the Ottoman *Porte*. After a long absence, the Roman pontiffs were returning from Avignon to the banks of the Tyber; Urban the fifth,<sup>8</sup> of a mild and virtuous character, encouraged or allowed the pilgrimage of the Greek prince; and, within the same year, enjoyed the glory of receiving in the Vatican the two Imperial shadows, who represented the majesty of Constantine and Charlemagne. In this suppliant visit, the emperor of Constantinople, whose vanity was lost in his distress, gave more than could be expected of empty sounds and formal submissions. A previous trial was imposed; and in the presence of four cardinals, he acknowledged, as a true catholic, the supremacy of the pope, and the double procession of the Holy Ghost. After this purification, he was introduced to a public audience in the church of St. Peter; Urban, in the midst of the cardinals, was seated on his throne; the Greek monarch, after three genuflexions, devoutly kissed the feet, the hands, and at length the mouth, of the holy father, who celebrated high mass in his presence, allowed him to lead the bridle of his mule, and treated him with a sumptuous banquet in the Vatican. The entertainment of Palæologus was friendly and honourable; yet some difference was observed between the emperors of the East and West;<sup>9</sup> nor could the former be

8 See the two first original lives of Urban V. (in Muratori, *Script. Rerum Italicarum*, tom. iii. P. ii. p. 623. 635), and the *Ecclesiastica Annals of Spondanus* (tom. i. p. 573. A. D. 1369, No. 7.) and Raynaldus (*Fleury, Hist. Eccles.* tom. xx. p. 223, 224). Yet, from some variations, I suspect the papal writers of slightly magnifying the genuflexions of Palæologus.

9 *Paullo minus quam si fuisset Imperator Romanorum*. Yet his title of *Imperator Græcorum* was no longer disputed (*Vit. Urban V.* p. 623).



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entitled to the rare privilege of chaunting the gospel in the rank of a deacon.<sup>10</sup> In favour of his proselyte, Urban strove to rekindle the zeal of the French king, and the other powers of the West ; but he found them cold in the general cause, and active only in their domestic quarrels. The last hope of the emperor was in an English mercenary, John Hawkwood,<sup>11</sup> or Acuto, who with a band of adventurers, the white brotherhood, had ravaged Italy from the Alps to Calabria ; sold his services to the hostile states ; and incurred a just excommunication by shooting his arrows against the papal residence. A special licence was granted to negotiate with the outlaw, but the forces, or the spirit, of Hawkwood were unequal to the enterprise ; and it was for the advantage perhaps of Palæologus to be disappointed of a succour, that must have been costly, that could not be effectual, and which might have been dangerous.<sup>12</sup> The disconsolate Greek<sup>13</sup> prepared for his return, but even his return was impeded by a most ignominious obstacle. On his arrival at Venice, he had borrowed large sums at exorbitant usury ; but his coffers were empty, his creditors were impatient, and his person was detained as the best security for the payment. His eldest son Andronicus, the regent of Constantinople, was repeatedly urged to exhaust every resource ; and, even by stripping the churches, to extricate his father from captivity and disgrace. But the unnatural youth

10 It was confined to the successors of Charlemagne, and to them only on Christmas day. On all other festivals, these Imperial deacons were content to serve the pope, as he said mass, with the book and the *corporal*. Yet the abbé de Sade generously thinks, that the merits of Charles IV. might have entitled him, though not on the proper day (A. D. 1363, November 1.) to the whole privilege. He seems to affix a just value on the privilege and the man (Vie de Petrarque, tom. iii. p. 735).

11 Through some Italian corruptions, the etymology of *Falcone in bosco* (Matteo Villani, l. xi. c. 79. in Muratori, tom. xv. p. 746), suggests the English word *Hawkwood*, the true name of our adventurous countryman (Thomas Walsingham, Hist. Anglican. inter Scriptores, Cambdeni, p. 184). After two-and-twenty victories, and one defeat, he died, in 1394, General of the Florentines, and was buried with such honours as the republic has not paid to Dante or Petrarch (Muratori, Annali d'Italia, tom. xii. p. 212...371).

12 This torrent of English (by birth or service) overflowed from France into Italy after the peace of Bretigny in 1360. Yet the exclamation of Muratori (Annali, tom. xii. p. 197.) is rather true than civil. " Cimancava ancor ques-  
" to, che dopo essere calpestrata l'Italia da tanti masnadieri Tedeschi ed Ung-  
" heri, venissero fin dall' Inghilterra nuovi cani a finire di divorarla.

13 Chalcondyles, l. i. p. 25, 26. The Greek supposes his journey to the king of France, which is sufficiently refuted by the silence of the national historians. Nor am I much more inclined to believe, that Palæologus departed from Italy, valde bene consolatus et contentus (Vit. Urban V. p. 623).

was insensible of the disgrace, and secretly pleased with the captivity of the emperor; the state was poor, the clergy was obstinate; nor could some religious scruple be wanting to excuse the guilt of his indifference and delay. Such undutiful neglect was severely reprov'd by the piety of his brother Manuel, who instantly sold or mortgaged all that he possessed, embarked for Venice, relieved his father, and pledged his own freedom to be responsible for the debt. On his return to Constantinople, the parent and king distinguished his two sons with suitable rewards; but the faith and manners of the slothful Palæologus, had not been improved by his Roman pilgrimage; and his apostacy or conversion, devoid of any spiritual or temporal effects, was speedily forgotten by the Greeks and Latins.<sup>14</sup>

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His return  
to Constantinople,  
A. D.  
1370.

Thirty years after the return of Palæologus, his son and successor, Manuel, from a similar motive, but on a larger scale, again visited the countries of the West. In a preceding chapter I have related his treaty with Bajazet, the violation of that treaty, the siege or blockade of Constantinople, and the French succour under the command of the gallant Boucicault.<sup>15</sup> By his ambassadors, Manuel had solicited the Latin powers; but it was thought that the presence of a distressed monarch would draw tears and supplies from the hardest Barbarians;<sup>16</sup> and the marshal who advised the journey, prepared the reception, of the Byzantine prince. The land was occupied by the Turks; but the navigation of Venice was safe and open: Italy received him as the first, or, at least, as the second of the Christian princes; Manuel was pitied as the champion and confessor of the faith; and the dignity of his behaviour prevented that pity from sinking into contempt. From Venice he proceeded to Padua and Pavia; and even the duke of Milan, a secret ally of Bajazet, gave him safe and honourable conduct to the verge of his dominions.<sup>17</sup> On the confines of

Visit of  
the emperor  
Manuel.

<sup>14</sup> His return in 1370, and the coronation of Manuel, Sept. 25, 1373 (Ducange, *Fam. Byzant.* p. 241), leaves some intermediate æra for the conspiracy and punishment of Andronicus.

<sup>15</sup> *Memoires de Boucicault*, P. i. c. 35, 36.

<sup>16</sup> His journey into the west of Europe, is slightly, and I believe reluctantly, noticed by Chalcondyles (l. ii. c. 44.. 50.) and Ducas (c. 14).

<sup>17</sup> Muratori, *Annali d'Italia*, tom. xii. p. 406. John Galeazzo was the first and most powerful duke of Milan. His connection with Bajazet is attested by

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to the  
court of  
France,  
A. D.  
1400,  
June 3.

France,<sup>18</sup> the royal officers undertook the care of his person, journey, and expenses; and two thousand of the richest citizens, in arms and on horseback, came forth to meet him as far as Charenton, in the neighbourhood of the capital. At the gates of Paris, he was saluted by the chancellor and the parliament; and Charles the sixth, attended by his princes and nobles, welcomed his brother with a cordial embrace. The successor of Constantine was clothed in a robe of white silk, and mounted on a milk-white steed; a circumstance, in the French ceremonial, of singular importance; the white colour is considered as the symbol of sovereignty; and, in a late visit, the German emperor, after an haughty demand and a peevish refusal, had been reduced to content himself with a black courser. Manuel was lodged in the Louvre; a succession of feasts and balls, the pleasures of the banquet and the chace, were ingeniously varied by the politeness of the French, to display their magnificence and amuse his grief: he was indulged in the liberty of his chapel; and the doctors of the Sorbonne were astonished, and possibly scandalised, by the language, the rites, and the vestments, of his Greek clergy. But the slightest glance on the state of the kingdom, must teach him to despair of any effectual assistance. The unfortunate Charles, though he enjoyed some lucid intervals, continually relapsed into furious or stupid insanity: the reins of government were alternately seized by his brother and uncle, the dukes of Orleans and Burgundy, whose factious competition prepared the miseries of civil war. The former was a gay youth, dissolved in luxury and love: the latter was the father of John count of Nevers, who had so lately been ransomed from Turkish captivity; and, if the fearless son was ardent to revenge his defeat, the more prudent Burgundy was content with the cost and peril of the first experiment. When Manuel had satiated the curiosity, and perhaps fatigued the patience, of the French, he resolved on a visit to the adjacent island. In his progress from Dover,

Froissard; and he contributed to save and deliver the French captives of Nicopolis.

18 For the reception of Manuel at Paris, see Spondanus (*Annal. Eccles. tom. i. p. 676, 677. A. D. 1400, No. 5.*) who quotes Juvenal des Ursins, and the monk of St. Denys; and Villaret (*Hist. de France, tom. xii. p. 331. 334*), who quotes nobody, according to the last fashion of the French writers.

he was entertained at Canterbury with due reverence by the prior and monks of St. Austin; and, on Blackheath, king Henry the fourth, with the English court, saluted the Greek hero (I copy our old historian), who, during many days, was lodged and treated in London as emperor of the East.<sup>19</sup> But the state of England was still more adverse to the design of the holy war. In the same year, the hereditary sovereign had been deposed and murdered; the reigning prince was a successful usurper, whose ambition was punished by jealousy and remorse: nor could Henry of Lancaster withdraw his person or forces from the defence of a throne incessantly shaken by conspiracy and rebellion. He pitied, he praised, he feasted, the emperor of Constantinople; but if the English monarch assumed the cross, it was only to appease his people, and perhaps his conscience, by the merit or semblance of this pious intention.<sup>20</sup> Satisfied, however, with gifts and honours, Manuel returned to Paris; and, after a residence of two years in the West, shaped his course through Germany and Italy, embarked at Venice, and patiently expected, in the Morea, the moment of his ruin or deliverance. Yet he had escaped the ignominious necessity of offering his religion to public or private sale. The Latin church was distracted by the great schism: the kings, the nations, the universities, of Europe, were divided in their obedience between the popes of Rome and Avignon; and the emperor, anxious to conciliate the friendship of both parties, abstained from any correspondence with the indigent and unpopular rivals. His journey coincided with the year of the jubilee; but he passed through Italy without desiring, or deserving, the plenary indulgence which abolished the guilt or penance of the sins of the faithful. The Roman pope was offended by this neglect; accused him of irreverence to an image of Christ; and exhorted the

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of Eng-  
land,  
A. D.  
1400.  
December.

His return  
to Greece  
A. D.  
1402.

19 A short note of Manuel in England, is extracted by Dr. Hody from a MS. at Lambeth (*de Græcis illustribus*, p. 14), C. P. Imperator, diu variisque et horrendis Paganorum insultibus coartatus, ut pro eisdem resistentiam triumphalem perquireret Anglorum Regem visitare decrevit, &c. Rex (says Walsingham, p. 364), nobili apparatû. . . suscepit (ut decuit) tantum Heroa, duxitque Londonias, et per multos dies exhibuit gloriose, pro ex ænis hospitii sui solvens, et eum respiciens tanto fastigio donativis. He repeats the same in his *Upodigma Neustrie*, p. 556).

20 Shakespeare begins and ends the play of Henry IV. with that prince's vow of a crusade, and his belief that he should die in Jerusalem.



CHAP. LXVI. princes of Italy to reject and abandon the obstinate schismatic.<sup>21</sup>

Greek  
knowledge  
and de-  
scriptions

of Ger-  
many;

During the period of the crusades, the Greeks beheld with astonishment and terror the perpetual stream of emigration that flowed, and continued to flow, from the unknown climates of the West. The visits of their last emperors removed the veil of separation, and they disclosed to their eyes the powerful nations of Europe, whom they no longer presumed to brand with the name of Barbarians. The observations of Manuel, and his more inquisitive followers, have been preserved by a Byzantine historian of the times:<sup>22</sup> his scattered ideas I shall collect and abridge; and it may be amusing enough, perhaps instructive, to contemplate the rude pictures of Germany, France, and England, whose ancient and modern state are so familiar to *our* minds. I. GERMAN (says the Greek Chalcondyles) is of ample latitude from Vienna to the Ocean; and it stretches (a strange geography) from Prague in Bohemia to the river Tartessus, and the Pyrenæan mountains.<sup>23</sup> The soil, except in figs and olives, is sufficiently fruitful; the air is salubrious; the bodies of the natives are robust and healthy; and these cold regions are seldom visited with the calamities of pestilence, or earthquakes. After the Scythians or Tartars, the Germans are the most numerous of nations; they are brave and patient, and were they united under a single head their force would be irresistible. By the gift of the pope, they have acquired the privilege of chusing the Roman emperor;<sup>24</sup> nor

21 This fact is preserved in the *Historia Politica*, A. D. 1391...1478, published by Martin Crusius (*Turco Græcia*, p. 1...43). The image of Christ, which the Greek emperor refused to worship, was probably a work of sculpture.

22 The Greek and Turkish history of Laonicus Chalcondyles ends with the winter of 1463, and the abrupt conclusion seems to mark, that he laid down his pen in the same year. We know that he was an Athenian, and that some contemporaries of the same name contributed to the revival of the Greek language in Italy. But in his numerous digressions, the modest historian has never introduced himself; and his editor Leunclavius, as well as Fabricius (*Bibliot. Græc. tom. vi. p. 474.*) seems ignorant of his life and character. For his descriptions of Germany, France, and England, see l. ii. p. 36, 37, 44...50.

23 I shall not animadvert on the geographical errors of Chalcondyles. In this instance, he perhaps followed, and mistook Herodotus (l. ii. c. 33), whose text may be explained (*Herodote de Larcher*, tom. ii. p. 219, 220), or whose ignorance may be excused. Had these modern Greeks never read Strabo, or any of their lesser geographers?

24 A citizen of new Rome, while new Rome survived, would have scorned to dignify the German *Ρηξ* with the titles of *Βασιλεως*, or *Αυτοκρατωρ* Pa-

is any people more devoutly attached to the faith and obedience of the Latin patriarch. The greatest part of the country is divided among the princes and prelates; but Strasbourg, Cologne, Hamburgh, and more than two hundred free cities, are governed by sage and equal laws, according to the will, and for the advantage, of the whole community. The use of duels, or single combats on foot, prevails among them in peace and war; their industry excels in all the mechanic arts, and the Germans may boast of the invention of gunpowder and cannon, which is now diffused over the greatest part of the world. II. The kingdom of FRANCE is spread of France; above fifteen or twenty days journey from Germany to Spain, and from the Alps to the British ocean; containing many flourishing cities, and among these Paris, the seat of the king, which surpasses the rest in riches and luxury. Many princes and lords alternately wait in his palace, and acknowledge him as their sovereign; the most powerful are the dukes of Bretagne and Burgundy, of whom the latter possesses the wealthy province of Flanders, whose harbours are frequented by the ships and merchants of our own and the more remote seas. The French are an ancient and opulent people: and their language and manners, though somewhat different, are not dissimilar from those of the Italians. Vain of the Imperial dignity of Charlemagne, of their victories over the Saracens, and of the exploits of their heroes, Oliver and Rowland;<sup>25</sup> they esteem themselves the first of the western nations: but this foolish arrogance has been recently humbled by the unfortunate events of their wars against the English, the inhabitants of the British island. III. BRI- of England. TAIN, in the ocean, and opposite to the shores of Flanders, may be considered either as one, or as three islands; but the whole is united by a common interest, by the same manners, and by a similar government. The measure of its circumference is five thousand stadia: the land is overspread with

μαίων: but all pride was extinct in the bosom of Chalcondyles; and he describes the Byzantine prince, and his subject, by the proper, though humble names of Έλληνες. and βασιλεὺς Έλλήνων.

25 Most of the old romances were translated in the fourteenth century into French prose, and soon became the favourite amusement of the knights and ladies in the court of Charles VI. If a Greek believed in the exploits of Rowland and Oliver, he may surely be excused, since the monks of St. Denys, the national historians, have inserted the fables of archbishop Turpin in their Chronicles of France.

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towns and villages: though destitute of wine, and not abounding in fruit-trees, it is fertile in wheat and barley; in honey and wool; and much cloth is manufactured by the inhabitants. In populousness and power, in riches and luxury, London,<sup>26</sup> the metropolis of the isle, may claim a pre-eminence over all the cities of the West. It is situate on the Thames, a broad and rapid river, which at the distance of thirty miles falls into the Gallic Sea; and the daily flow and ebb of the tide, affords a safe entrance and departure to the vessels of commerce. The king is the head of a powerful and turbulent aristocracy; his principal vassals hold their estates by a free and unalterable tenure; and the laws define the limits of his authority and their obedience. The kingdom has been often afflicted by foreign conquest and domestic sedition; but the natives are bold and hardy, renowned in arms and victorious in war. The form of their shields or targets is derived from the Italians, that of their swords from the Greeks; the use of the long bow is the peculiar and decisive advantage of the English. Their language bears no affinity to the idioms of the continent; in the habits of domestic life, they are not easily distinguished from their neighbours of France: but the most singular circumstance of their manners is their disregard of conjugal honour and of female chastity. In their mutual visits, as the first act of hospitality, the guest is welcomed in the embraces of their wives and daughters: among friends they are lent and borrowed without shame; nor are the islanders offended at this strange commerce, and its inevitable consequences.<sup>27</sup> Informed as we are of the customs of old England, and assured of the virtue of our mothers, we may smile at the credulity or resent the injustice, of the Greek, who must have confounded a modest salute<sup>28</sup> with a criminal embrace. But his credulity and injustice may

26 Λονδωνη . . . . δε τε πολις δυναμει τε προεχουσα των εν τη νησω ταυτη πασαν πολεων, ολβω τε και τη αλλη ευδαιμονια εδεμιας των προς εσπεραν λειπομενη. Even since the time of Fitz's:ephen (the twelfth century), London appears to have maintained this pre-eminence of wealth and magnitude; and her gradual increase has, at least, kept pace with the general improvement of Europe.

27 If the double sense of the verb *Κυνω* (osculator, and in utero gero) be equivocal, the context and pious horror of Chalcondyles can leave no doubt of his meaning and mistake (p. 49).

28 Erasmus (Epist. Fausto Andreliño) has a pretty passage on the English fashion of kissing strangers on their arrival and departure, from whence, however, he draws no scandalous inferences.

teach an important lesson; to distrust the accounts of foreign and remote nations, and to suspend our belief of every tale that deviates from the laws of nature and the character of man.<sup>29</sup>

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After his return, and the victory of Timour, Manuel reigned many years in prosperity and peace. As long as the sons of Bajazet solicited his friendship and spared his dominions, he was satisfied with the national religion; and his leisure was employed in composing twenty theological dialogues for its defence. The appearance of the Byzantine ambassadors at the council of Constance<sup>30</sup> announces the restoration of the Turkish power, as well as of the Latin church; the conquest of the sultans, Mahomet and Amurath, reconciled the emperor to the Vatican; and the siege of Constantinople almost tempted him to acquiesce in the double procession of the Holy Ghost. When Martin the fifth ascended without a rival the chair of St. Peter, a friendly intercourse of letters and embassies was revived between the East and West. Ambition on one side, and distress on the other, dictated the same decent language of charity and peace: the artful Greek expressed a desire of marrying his six sons to Italian princesses; and the Roman, not less artful, dispatched the daughter of the marquis of Montferrat, with a company of noble virgins, to soften by their charms the obstinacy of the schismatics. Yet under this mask of zeal, a discerning eye will perceive that all was hollow and insincere in the court and church of Constantinople. According to the vicissitudes of danger and repose, the emperor advanced or retreated; alternately instructed and disavowed his ministers; and escaped from an importunate pressure by urging the duty of enquiry, the obligation of collecting the sense of his patriarchs and bishops, and the impossibility of convening them at a time when the Turkish arms were at the gates of his capital. From a review of the public tran-

Indiffer-  
ence of  
Manuel  
towards  
the Latins,  
A. D. 1402  
...1417.

His nego-  
ciations,  
A. D. 1417  
...1425.

<sup>29</sup> Perhaps we may apply this remark to the community of wives among the old Britons, as it is supposed by Cæsar and Dion (Dion Cassius, l. lxii. tom. ii. p. 1007.) with Reimar's judicious annotation. The *Arreoy* of Otaheite, so certain at first, is become less visible and scandalous, in proportion as we have studied the manners of that gentle and amorous people.

<sup>30</sup> See Lenfant, Hist. du Concile de Constance, tom. ii. p. 576; and for the ecclesiastical history of the times, the Annals of Spondanus, the Bibliothéque of Dupin, tom. xii. and xxist and xxiid volumes of the History, or rather the Continuation, of Fleury.



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motives.

sactions it will appear, that the Greeks insisted on three successive measures, a succour, a council, and a final re-union, while the Latins eluded the second, and only promised the first, as a consequential and voluntary reward of the third.

But we have an opportunity of unfolding the most secret intentions of Manuel as he explained them in a private conversation without artifice or disguise. In his declining age, the emperor had associated John Palæologus, the second of the name, and the eldest of his sons, on whom he devolved the greatest part of the authority and weight of government. One day, in the presence only of the historian Phranza,<sup>31</sup> his favourite chamberlain, he opened to his colleague and successor the true principle of his negociations with the pope.<sup>32</sup> “Our last resource,” said Manuel, “against the Turks is their fear of our union with the Latins, of the warlike nations of the West, who may arm for our relief and for their destruction. As often as you are threatened by the miscreants, present this danger before their eyes. Propose a council; consult on the means; but ever delay and avoid the convocation of an assembly, which cannot tend either to our spiritual or temporal emolument. The Latins are proud; the Greeks are obstinate; neither party will recede or retract; and the attempt of a perfect union will confirm the schism, alienate the churches, and leave us, without hope or defence, at the mercy of the Barbarians.” Impatient of this salutary lesson, the royal youth arose from his seat, and departed in silence; and the wise monarch (continues Phranza), casting his eyes on me, thus resumed his discourse: “My son deems himself a great and heroic prince; but, alas! our miserable age does not afford scope for heroism or greatness. His daring spirit might have suited the happier times of our ancestors; but the present state requires not an em-

<sup>31</sup> From his early youth, George Phranza, or Phranzes, was employed in the service of the state and palace; and Hancsius (de Script. Byzant. P. i. c. 40.) has collected his life from his own writings. He was no more than four-and-twenty years of age at the death of Manuel, who recommended him in the strongest terms to his successor: *Imprimis vero hunc Phranzen tibi commendo, qui ministravit mihi fideliter et diligenter* (Phranzes, l. ii. c. 1). Yet the emperor John was cold, and he preferred the service of the despots of Peloponnesus.

<sup>32</sup> See Phranzes, l. ii. c. 13. While so many manuscripts of the Greek original are extant in the libraries of Rome, Milan, the Escorial, &c. it is a matter of shame and reproach, that we should be reduced to the Latin version, or abstract, of James Pontanus (ad calcem Theophylact Simocattæ; Ingolstadt, 1604), so deficient in accuracy and elegance (Fabric. Bibliot. Græc. tom. vi. p. 615..620).

“peror, but a cautious steward of the last relics of our fortunes. Well do I remember the lofty expectations which he built on our alliance with Mustapha; and much do I fear, that his rash courage will urge the ruin of our house, and that even religion may precipitate our downfall.” Yet the experience and authority of Manuel preserved the peace and eluded the council; till, in the seventy-eighth year of his age, and in the habit of a monk, he terminated his career, dividing his precious moveables among his children and the poor, his physicians and his favourite servants. Of his six sons,<sup>33</sup> Andronicus the second was invested with the principality of Thessalonica, and died of a leprosy soon after the sale of that city to the Venetians and its final conquest by the Turks. Some fortunate incidents had restored Peloponnesus or the Morea to the empire; and in his more prosperous days, Manuel had fortified the narrow isthmus of six miles<sup>34</sup> with a stone wall and one hundred and fifty-three towers. The wall was overthrown by the first blast of the Ottomans: the fertile peninsula might have been sufficient for the four younger brothers, Theodore and Constantine, Demetrius and Thomas; but they wasted in domestic contests the remains of their strength; and the least successful of the rivals were reduced to a life of dependence in the Byzantine palace.

The eldest of the sons of Manuel, John Palæologus the second, was acknowledged, after his father's death, as the sole emperor of the Greeks. He immediately proceeded to repudiate his wife, and to contract a new marriage with the princess of Trebizond: beauty was in his eyes the first qualification of an empress; and the clergy had yielded to his firm assurance, that unless he might be indulged in a divorce, he would retire to a cloister, and leave the throne to his brother Constantine. The first, and in truth the only, victory of Palæologus was over a Jew,<sup>35</sup> whom, after a long and learned dispute, he converted to the Christian faith;

Zeal of  
John Palæ-  
ologus II.  
A. D. 1425  
...1437.

33 See Ducauge, *Fam. Byzant.* p. 243...248.

34 The exact measure of the Hexamilion, from sea to sea, was 3800 orgygiæ, or *toises*, of six Greek feet (Phranzes, l. i. c. 38), which would produce a Greek mile, still smaller than that of 660 French *toises*, which is assigned by d'Anville as still in use in Turkey. Five miles are commonly reckoned for the breadth of the Isthmus. See the *Travels of Spon, Wheeler, and Chandler*.

35 The first objection of the Jews, is on the death of Christ: if it were voluntary, Christ was a suicide; which the emperor parries with a mystery. They then dispute on the conception of the virgin, the sense of the prophecies, &c. (Phranzes, l. ii. c. 12. a whole chapter).

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and this momentous conquest is carefully recorded in the history of the times. But he soon resumed the design of uniting the East and West; and, regardless of his father's advice, listened, as it should seem with sincerity, to the proposal of meeting the pope in a general council beyond the Adriatic. This dangerous project was encouraged by Martin the fifth, and coldly entertained by his successor Eugenius, till, after a tedious negociation, the emperor received a summons from a Latin assembly of a new character, the independent prelates of Basil, who styled themselves the representatives and judges of the Catholic church.

Corruption  
of the La-  
tin church.

The Roman pontiff had fought and conquered in the cause of ecclesiastical freedom; but the victorious clergy were soon exposed to the tyranny of their deliverer; and his sacred character was invulnerable to those arms which they found so keen and effectual against the civil magistrate. Their great charter, the right of election, was annihilated by appeals, evaded by trusts or commendams, disappointed by reversionary grants, and superseded by previous and arbitrary reservations.<sup>36</sup> A public auction was instituted in the court of Rome: the cardinals and favourites were enriched with the spoils of nations; and every country might complain that the most important and valuable benefices were accumulated on the heads of aliens and absentees. During their residence at Avignon, the ambition of the popes subsided in the meaner passions of avarice<sup>37</sup> and luxury: they rigorously imposed on the clergy the tributes of first-fruits and tenths; but they freely tolerated the impunity of vice, disorder, and corruption. These manifold scandals were aggravated by the great schism of the West, which continued above fifty years. In the furious conflicts of Rome and Avignon, the vices of the rivals were mutually exposed; and their precarious situation degraded their authority, relaxed

Schism,  
A. D. 1377  
...1429.

<sup>36</sup> In the treatise delle Materie Beneficarie of Fra-Paolo (in the ivth volume of the last and best edition of his works), the papal system is deeply studied and freely described. Should Rome and her religion be annihilated, this golden volume may still survive, a philosophical history, and a salutary warning.

<sup>37</sup> Pope John XXII. (in 1324) left behind him at Avignon, eighteen millions of gold florins, and the value of seven millions more in plate and jewels. See the Chronicle of John Villani (l. xi. c. 20. in Muratori's Collection, tom. xiii. p. 765), whose brother received the account from the papal treasurers. A treasure of six or eight millions sterling in the xivth century is enormous, and almost incredible.

their discipline, and multiplied their wants and exactions. To heal the wounds, and restore the monarchy of the church, the synods of Pisa and Constance<sup>38</sup> were successively convened; but these great assemblies, conscious of their strength, resolved to vindicate the privileges of the Christian aristocracy. From a personal sentence against two pontiffs, whom they rejected, and a third, their acknowledged sovereign, whom they deposed, the fathers of Constance proceeded to examine the nature and limits of the Roman supremacy; nor did they separate till they had established the authority, above the pope, of a general council. It was enacted, that, for the government and reformation of the church, such assemblies should be held at regular intervals; and that each synod, before its dissolution, should appoint the time and place of the subsequent meeting. By the influence of the court of Rome, the next convocation at Sienna was easily eluded; but the bold and vigorous proceedings of the council of Basil<sup>39</sup> had almost been fatal to the reigning pontiff, Eugenius the fourth. A just suspicion of his design prompted the fathers to hasten the promulgation of their first decree, that the representatives of the church-militant on earth were invested with a divine and spiritual jurisdiction over all Christians, without excepting the pope; and that a general council could not be dissolved, prorogued, or transferred, unless by their free deliberation and consent. On the notice that Eugenius had fulminated a bull for that purpose, they ventured to summon, to admonish, to threaten, to censure, the contumacious successor of St. Peter. After many delays, to allow time for repentance, they finally declared, that, unless he submitted within the term of sixty days, he was suspended from the exercise of all temporal and ecclesiastical authority. And to mark their jurisdiction over the prince as well as the priest, they assumed the government of Avignon, annulled the alienation of the sacred patrimony,

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Council of  
Pisa, A. D.  
1409.  
of Con-  
stance,  
A. D.  
1414...  
1418.

of Basil,  
A. D.  
1431..  
1443.

Their  
opposition  
to Euge-  
nius IV.

<sup>38</sup> A learned and liberal protestant, M. Lefant, has given a fair history of the councils of Pisa, Constance, and Basil, in six volumes in quarto: but the last part is the most hasty and imperfect, except in the account of the troubles of Bohemia.

<sup>39</sup> The original acts or minutes of the council of Basil, are preserved in the public library, in twelve volumes in folio. Basil was a free city, conveniently situate on the Rhine, and guarded by the arms of her neighbouring and confederate Swiss. In 1459, the university was founded by pope Pius II. (Æneas Sylvius), who had been secretary to the council. But what is a council, or an university, to the presses of Froben and the studies of Erasmus?



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Negotia-  
tions with  
the Greeks,

A. D.

1454...

1437.

and protected Rome from the imposition of new taxes. Their boldness was justified, not only by the general opinion of the clergy, but by the support and power of the first monarchs of Christendom; the emperor Sigismond declared himself the servant and protector of the synod; Germany and France adhered to their cause; the duke of Milan was the enemy of Eugenius; and he was driven from the Vatican by an insurrection of the Roman people. Rejected at the same time by his temporal and spiritual subjects, submission was his only choice: by a most humiliating bull, the pope repealed his own acts, and ratified those of the council; incorporated his legates and cardinals with that venerable body; and *seemed* to resign himself to the decrees of the supreme legislature. Their fame pervaded the countries of the East; and it was in their presence that Sigismond received the ambassadors of the Turkish sultan, who laid at his feet twelve large vases, filled with robes of silk and pieces of gold. The fathers of Basil aspired to the glory of reducing the Greeks, as well as the Bohemians, within the pale of the church; and their deputies invited the emperor and patriarch of Constantinople to unite with an assembly which possessed the confidence of the Western nations. Palæologus was not averse to the proposal; and his ambassadors were introduced with due honours into the Catholic senate. But the choice of the place appeared to be an insuperable obstacle, since he refused to pass the Alps, or the sea of Sicily, and positively required that the synod should be adjourned to some convenient city in Italy, or at least on the Danube. The other articles of this treaty were more readily stipulated: it was agreed to defray the travelling expenses of the emperor, with a train of seven hundred persons,<sup>41</sup> to remit an immediate sum of eight thousand ducats<sup>42</sup> for the accommodation of the Greek clergy; and in

40 This Turkish embassy, attested only by Crantzius, is related with some doubt by the annalist Spondanus, A. D. 1433, No. 25. tom. i. p. 824.

41 Syropulius, p. 19. In this list, the Greeks appear to have exceeded the real numbers of the clergy and laity which afterwards attended the emperor and patriarch, but which are not clearly specified by the great ecclesiarch. The 75,000 florins which they asked in this negotiation of the pope (p. 9), were more than they could hope or want.

42 I use indifferently the words, *ducat* and *florin*, which derive their names, the former from the *dukes* of Milan, the latter from the republic of *Florence*. These gold pieces, the first that were coined in Italy, perhaps in the Latin world, may be compared in weight and value to one-third of the English guinea.

his absence to grant a supply of ten thousand ducats, with three hundred archers and some gallies, for the protection of Constantinople. The city of Avignon advanced the funds for the preliminary expenses; and the embarkation was prepared at Marseilles with some difficulty and delay.

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In his distress, the friendship of Palæologus was disputed by the ecclesiastical powers of the West; but the dexterous activity of a monarch prevailed over the slow debates and inflexible temper of a republic. The decrees of Basil continually tended to circumscribe the despotism of the pope, and to erect a supreme and perpetual tribunal in the church. Eugenius was impatient of the yoke; and the union of the Greeks might afford a decent pretence for translating a rebellious synod from the Rhine to the Po. The independence of the fathers was lost if they passed the Alps: Savoy or Avignon, to which they acceded with reluctance, were described at Constantinople as situate far beyond the pillars of Hercules;<sup>43</sup> the emperor and his clergy were apprehensive of the dangers of a long navigation; they were offended by an haughty declaration, that after suppressing the *new* heresy of the Bohemians, the council would soon eradicate the *old* heresy of the Greeks.<sup>44</sup> On the side of Eugenius, all was smooth, and yielding, and respectful: and he invited the Byzantine monarch to heal by his presence the schism of the Latin, as well as of the Eastern, church. Ferrara, near the coast of the Adriatic, was proposed for their amicable interview; and with some indulgence of forgery and theft, a surreptitious decree was procured, which transferred the synod, with its own consent, to that Italian city. Nine gallies were equipped for this service at Venice, and in the isle of Candia; their diligence anticipated the slower vessels of Basil: the Roman admiral was commissioned to burn, sink, and destroy;<sup>45</sup> and these priestly squadrons might have en-

John Palæologus embarks in the pope's gallies, A.D. 1437, Nov. 24.

43 At the end of the Latin version of Phranzes, we read a long Greek epistle or declamation of George of Trebizond, who advises the emperor to prefer Eugenius and Italy. He treats with contempt the schismatic assembly of Basil, the Barbarians of Gaul and Germany, who had conspired to transport the chair of St. Peter beyond the Alps: ὁ ἀθλιος (says he) σε καὶ τὴν μετὰ σε σύνοδον ἐξὰ τῶν Ἑρακλείων ἡλῶν καὶ περὰ Γαδύρων ἐξαΐξει. Was Constantinople unprovided with a map?

44 Syropulus (p. 26..31) attests his own indignation, and that of his countrymen: and the Basil deputies, who excused the rash declaration, could neither deny nor alter an act of the council.

45 Condolmieri, the pope's nephew and admiral, expressly declared,

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countered each other in the same seas where Athens and Sparta had formerly contended for the pre-eminence of glory. Assaulted by the importunity of the factions, who were ready to fight for the possession of his person, Palæologus hesitated before he left his palace and country on a perilous experiment. His father's advice still dwelt on his memory: and reason must suggest, that since the Latins were divided among themselves, they could never unite in a foreign cause. Sigismond dissuaded the unseasonable adventure; his advice was impartial, since he adhered to the counsel; and it was enforced by the strange belief, that the German Cæsar would nominate a Greek his heir and successor in the empire of the West.<sup>46</sup> Even the Turkish sultan was a counsellor whom it might be unsafe to trust, but whom it was dangerous to offend. Amurath was unskilled in the disputes, but he was apprehensive of the union, of the Christians. From his own treasures he offered to relieve the wants of the Byzantine court; yet he declared with seeming magnanimity, that Constantinople should be secure and inviolate, in the absence of her sovereign.<sup>47</sup> The resolution of Palæologus was decided by the most splendid gifts and the most specious promises: he wished to escape for a while from a scene of danger and distress; and after dismissing with an ambiguous answer the messengers of the council, he declared his intention of embarking in the Roman galleys. The age of the patriarch Joseph was more susceptible of fear than of hope; he trembled at the perils of the sea, and expressed his apprehension, that his feeble voice, with thirty perhaps of his orthodox brethren, would be oppressed in a foreign land by the power and numbers of a Latin synod. He yielded to the royal mandate, to the flattering assurance, that he would be heard as the oracle of nations, and to the secret wish of learning from

*ὅτι ὄρισμον εχει παρα τῷ Πατριᾷ να πολημησῃ ὅπως αν ευρη τα κατεστῆα της Συνδ. και ει δυναθῇ καλῶσῃ και αφανισῃ.* The naval orders of the synod were less peremptory, and, till the hostile squadrons appeared, both parties tried to conceal their quarrel from the Greeks.

<sup>46</sup> Syropulus mentions the hopes of Palæologus (p. 36), and the last advice of Sigismond (p. 57). At Corfu, the Greek emperor was informed of his friend's death; had he known it sooner he would have returned home (p. 79).

<sup>47</sup> Phranzes himself, though from different motives, was of the advice of Amurath (l. ii. c. 13). *Utinam ne synodus ista unquam fuisset, si tantas offensiones et detrimenta paritura erat.* This Turkish embassy is likewise mentioned by Syropulus (p. 58); and Amurath kept his word. He might threaten (p. 125. 219), but he never attacked the city.

his brother of the West, to deliver the church from the yoke of kings.<sup>48</sup> The five *cross-bearers* or dignitaries of St. Sophia, were bound to attend his person; and one of these, the great ecclesiarch or preacher, Sylvester Syropulus,<sup>49</sup> has composed<sup>50</sup> a free and curious history of the *false* union.<sup>51</sup> Of the clergy that reluctantly obeyed the summons of the emperor and the patriarch, submission was the first duty, and patience the most useful virtue. In a chosen list of twenty bishops, we discover the metropolitan titles of Heraclea and Cyzicus, Nice and Nicomedia, Ephesus and Trebizond, and the personal merit of Mark and Bessarion, who, in the confidence of their learning and eloquence, were promoted to the episcopal rank. Some monks and philosophers were named to display the science and sanctity of the Greek church: and the service of the choir was performed by a select band of singers and musicians. The patriarchs of Alexandria, Antioch, and Jerusalem, appeared by their genuine or fictitious deputies; the primate of Russia represented a national church, and the Greeks might contend with the Latins in the extent of their spiritual empire. The precious vases of St. Sophia were exposed to the winds and waves, that the patriarch might officiate with becoming splendour; whatever gold the emperor could procure, was expended in the massy ornaments of his bed and chariot:<sup>52</sup> and while

48 The reader will smile at the simplicity with which he imparted these hopes to his favourites: *τοιαυτην πληροφοριαν σχησειν ηλπιζε και δια τῆ Παπα εβαρρει ελευθερωσαι την εκκλησιαν απο της αποτεισεως αυτης δαλειας παρα τῷ βασιλειως* (p. 92). Yet it would have been difficult for him to have practised the lessons of Gregory VII.

49 The Christian name of Sylvester is borrowed from the Latin calendar. In modern Greek, *παλος*, as a diminutive, is added to the end of words: nor can any reasoning of Creighton, the editor, excuse his changing into *Sguropulus* (*Sguros*, *fuscus*) the Syropulus of his own manuscript, whose name is subscribed with his own hand in the acts of the council of Florence. Why might not the author be of Syrian extraction?

50 From the conclusion of the history, I should fix the date to the year 1444, four years after the synod, when the great ecclesiarch had abdicated his office (sectio xii. p. 330...350). His passions were cooled by time and retirement, and, although Syropulus is often partial, he is never intemperate.

51 *Vera historia unionis non vere inter Græcos et Latinos* (*Hagæ Comitibus*, 1660, in folio), was first published with a loose and florid version, by Robert Creighton, chaplain to Charles II. in his exile. The zeal of the editor has prefixed a polemic title, for the beginning of the original is wanting. Syropulus may be ranked with the best of the Byzantine writers for the merit of his narration, and even of his style; but he is excluded from the orthodox collections of the councils.

52 Syropulus (p. 63.) simply expresses his intention: *ἐν ἑτῷ πομπανων ἐν Ἰταλοις μετὰς βασιλευς παρ ἐκείνων νομιζόντο*; and the Latin of Creigh-



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they affected to maintain the prosperity of their ancient fortune; they quarrelled for the division of fifteen thousand ducats, the first alms of the Roman pontiff. After the necessary preparations, John Palæologus, with a numerous train, accompanied by his brother Demetrius, and the most respectable persons of the church and state, embarked in eight vessels with sails and oars, which steered through the Turkish streights of Gallipoli to the Archipelago, the Morea, and the Adriatic Gulf.<sup>53</sup>

His triumphal entry at Venice, A.D. 1438, February 9;

After a tedious and troublesome navigation of seventy-seven days, this religious squadron cast anchor before Venice; and their reception proclaimed the joy and magnificence of that powerful republic. In the command of the world, the modest Augustus had never claimed such honours from his subjects as were paid to his feeble successor by an independent state. Seated on the poop, on a lofty throne, he received the visit, or, in the Greek style, the *adoration*, of the doge and senators.<sup>54</sup> They sailed in the Bucentaur, which was accompanied by twelve stately galleys: the sea was overspread with innumerable gondolas of pomp and pleasure; the air resounded with music and acclamations; the mariners, and even the vessels, were dressed in silk and gold: and in all the emblems and pageants, the Roman eagles were blended with the lions of St. Mark. The triumphal procession, ascending the great canal, passed under the bridge of the Rialto; and the eastern strangers gazed with admiration on the palaces, the churches, and the populousness of a city that seems to float on the bosom of the waves.<sup>55</sup> They sighed to behold the spoils and trophies with

ton may afford a specimen of his florid paraphrase. Ut pompâ circumductus noster Imperator Italiæ populis aliquis deauratus Jupiter crederetur, aut Cræsus ex opulenta Lydia.

53 Although I cannot stop to quote Syropulus for every fact, I will observe, that the navigation of the Greeks from Constantinople to Venice and Ferrara is contained in the fourth section (p. 67...100), and that the historian has the uncommon talent of placing each scene before the reader's eye.

54 At the time of the synod, Phranzes was in Peloponnesus; but he received from the despot Demetrius, a faithful account of the honourable reception of the emperor and patriarch both at Venice and Ferrara (*Dux . . . sedente Imperatore adoratus*), which are more slightly mentioned by the Latins (l. ii. c. 14, 15, 16).

55 The astonishment of a Greek prince and a French ambassador (*Mémoires de Philippe de Comines*, l. vii. c. 18.) at the sight of Venice, abundantly prove, that in the xvth century it was the first and most splendid of the Christian cities. For the spoils of Constantinople at Venice, see Syropulus (p. 87).

which it had been decorated after the sack of Constantino-  
ple. After an hospitable entertainment of fifteen days, Pa-  
læologus pursued his journey by land and water from Ve-  
nice to Ferrara: and on this occasion, the pride of the Va-  
tican was tempered by policy to indulge the ancient dignity  
of the emperor of the East. He made his entry on a *black* mss. Ferr-  
rara, Fe-  
bruary 28.  
horse; but a milk-white steed, whose trappings were embroi-  
dered with golden eagles, was led before him; and the cano-  
py was borne over his head by the princes of Este, the sons  
or kinsmen of Nicholas, marquis of the city, and a sovereign  
more powerful than himself.<sup>56</sup> Palæologus did not alight  
till he reached the bottom of the stair-case: the pope ad-  
vanced to the door of the apartment; refused his proffered  
genuflexion; and, after a paternal embrace, conducted the  
emperor to a seat on his left-hand. Nor would the patriarch  
descend from his galley, till a ceremony, almost equal, had  
been stipulated between the bishops of Rome and Constan-  
tinople. The latter was saluted by his brother with a kiss  
of union and charity: nor would any of the Greek ecclesi-  
astics submit to kiss the feet of the Western primate. On  
the opening of the synod, the place of honour in the centre  
was claimed by the temporal and ecclesiastical chiefs; and  
it was only by alleging that his predecessors had not assist-  
ed in person at Nice or Chalcedon, that Eugenius could  
evade the ancient precedents of Constantine and Marcian.  
After much debate, it was agreed that the right and left  
sides of the church should be occupied by the two nations:  
that the solitary chair of St. Peter should be raised the first  
of the Latin line; and that the throne of the Greek emperor,  
at the head of his clergy, should be equal and opposite to  
the second place, the vacant seat of the emperor of the  
West.<sup>57</sup>

But as soon as festivity and form had given place to a Council of  
the Greeks  
and Latins  
more serious treaty, the Greeks were dissatisfied with their

<sup>56</sup> Nicholas III. of Este, reigned forty-eight years (A. D. 1393..1441), and was lord of Ferrara, Modena, Reggio, Parma, Rovigo, and Commachio. See his life in Muratori (*Antichità Estense*, tom. ii. p. 159..201).

<sup>57</sup> The Latin vulgar was provoked to laughter at the strange dresses of the Greeks, and especially the length of their garments, their sleeves, and their beards; nor was the emperor distinguished except by the purple colour, and his diadem or *mitra* with a jewel on the top (*Hody de Græcis Illustribus*, p. 31). Yet another spectator confesses, that the Greek fashion was *piu grave e piu degna* than the Italian (*Vespasiano*, in *Vit. Eugen. IV.* in Muratori, tom. xxv. p. 261).

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at Ferrara  
and Flo-  
rence,  
A.D. 1438,  
October 8  
....A. D.  
1439, July  
6.

journey, with themselves, and with the pope. The artful pencil of his emissaries had painted him in a prosperous state; at the head of the princes and prelates of Europe, obedient, at his voice, to believe and to arm. The thin appearance of the universal synod of Ferrara betrayed his weakness; and the Latins opened the first session with only five archbishops, eighteen bishops, and ten abbots, the greatest part of whom were the subjects or countrymen of the Italian pontiff. Except the duke of Burgundy, none of the potentates of the West condescended to appear in person, or by their ambassadors; nor was it possible to suppress the judicial acts of Basil against the dignity and person of Eugenius, which were finally concluded by a new election. Under these circumstances, a truce or delay was asked and granted, till Palæologus could expect from the consent of the Latins some temporal reward for an unpopular union; and, after the first session, the public proceedings were adjourned above six months. The emperor, with a chosen band of his favourites and *Janizaries*, fixed his summer residence at a pleasant spacious monastery, six miles from Ferrara; forgot, in the pleasures of the chase, the distress of the church and state; and persisted in destroying the game, without listening to the just complaints of the marquis or the husbandman.<sup>58</sup> In the mean while, his unfortunate Greeks were exposed to all the miseries of exile and poverty; for the support of each straggler, a monthly allowance was assigned of three or four gold florins; and although the entire sum did not amount to seven hundred florins, a long arrear was repeatedly incurred by the indigence or policy of the Roman court.<sup>59</sup> They sighed for a speedy deliverance, but their escape was prevented by a

58 For the emperor's hunting, see Syropulus (p. 143, 144, 191). The pope had sent him eleven miserable hacks: but he bought a strong and swift horse that came from Russia. The name of *Janizaries* may surprise: but the name, rather than the institution, had passed from the Ottoman, to the Byzantine, court; and is often used in the last age of the empire.

59 The Greeks obtained, with much difficulty, that instead of provisions, money should be distributed, four florins *per* month to the persons of honourable rank, and three florins to their servants, with an addition of thirty more to the emperor, twenty-five to the patriarch, and twenty to the prince or despot Demetrius. The payment of the first month amounted to 691 florins, a sum which will not allow us to reckon above 200 Greeks of every condition (Syropulus, p. 104, 105). On the 20th of October, 1438, there was an arrear of four months; in April 1439, of three; and of five and an half in July, at the time of the union (p. 172. 225. 271).

triple chain : a passport from their superiors was required at the gates of Ferrara ; the government of Venice had engaged to arrest and send back the fugitives ; and inevitable punishment awaited them at Constantinople ; excommunication, fines, and a sentence, which did not respect the sacerdotal dignity, that they should be stripped naked and publicly whipped.<sup>60</sup> It was only by the alternative of hunger or dispute that the Greeks could be persuaded to open the first conference ; and they yielded with extreme reluctance to attend from Ferrara to Florence the rear of a flying synod. This new translation was urged by inevitable necessity : the city was visited by the plague ; the fidelity of the marquis might be suspected ; the mercenary troops of the duke of Milan were at the gates ; and as they occupied Romagna, it was not without difficulty and danger that the pope, the emperor, and the bishops, explored their way through the unfrequented paths of the Apennine.<sup>61</sup>

Yet all these obstacles were surmounted by time and policy. The violence of the fathers of Basil rather promoted than injured the cause of Eugenius : the nations of Europe abhorred the schism, and disowned the election, of Felix the fifth, who was successively a duke of Savoy, an hermit, and a pope ; and the great princes were gradually reclaimed by his competitor to a favourable neutrality and a firm attachment. The legates, with some respectable members, deserted to the Roman army, which insensibly rose in numbers and reputation : the council of Basil was reduced to thirty-nine bishops, and three hundred of the inferior clergy ;<sup>62</sup> while the Latins of Florence could produce the subscriptions of the pope himself, eight cardinals, two patriarchs, eight archbishops, fifty-two bishops, and forty-five abbots, or chiefs of religious orders. After the labour of nine months,

60 Syropulus (p. 141, 142. 204. 221.) deplores the imprisonment of the Greeks, and the tyranny of the emperor and patriarch.

61 The wars of Italy are most clearly represented in the thirteenth volume of the *Annals of Muratori*. The schismatic Greek, Syropulus (p. 145), appears to have exaggerated the fear and disorder of the pope in his retreat from Ferrara to Florence, which is proved by the acts to have been somewhat more decent and deliberate.

62 Syropulus is pleased to reckon seven hundred prelates in the council of Basil. The error is manifest, and perhaps voluntary. That extravagant number could not be supplied by *all* the ecclesiastics of every degree who were present at the council, nor by *all* the absent bishops of the West, who, expressly or tacitly, might adhere to its decrees.



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and the debates of twenty-five sessions, they attained the advantage and glory of the re-union of the Greeks. Four principal questions had been agitated between the two churches: 1. The use of unleavened bread in the communion of Christ's body. 2. The nature of purgatory. 3. The supremacy of the pope. And, 4. The single or double procession of the Holy Ghost. The cause of either nation was managed by ten theological champions: the Latins were supported by the inexhaustible eloquence of cardinal Julian; and Mark of Ephesus and Bessarion of Nice were the bold and able leaders of the Greek forces. We may bestow some praise on the progress of human reason, by observing, that the first of these questions was *now* treated as an immaterial rite, which might innocently vary with the fashion of the age and country. With regard to the second, both parties were agreed in the belief of an intermediate state of purgation for the venial sins of the faithful; and whether their souls were purified by elemental fire was a doubtful point, which in a few years might be conveniently settled on the spot by the disputants. The claims of supremacy appeared of a more weighty and substantial kind; yet by the Orientals the Roman bishop had ever been respected as the first of the five patriarchs; nor did they scruple to admit, that his jurisdiction should be exercised agreeable to the holy canons; a vague allowance, which might be defined or eluded by occasional convenience. The procession of the Holy Ghost from the father alone, or from the Father and the Son, was an article of faith which had sunk much deeper into the minds of men; and in the sessions of Ferrara and Florence, the Latin edition of *filioque* was subdivided into two questions, whether it were legal, and whether it were orthodox. Perhaps it may not be necessary to boast on this subject of my own impartial indifference; but I must think that the Greeks were strongly supported by the prohibition of the council of Chalcedon, against adding any article whatsoever to the creed of Nice, or rather of Constantinople.<sup>63</sup> In earthly affairs, it is not easy to conceive how an assembly of le-

<sup>63</sup> The Greeks, who disliked the union, were unwilling to sally from this strong fortress (p. 178. 193. 195. 202. of Syropylus). The shame of the Latins was aggravated by their producing an old MS. of the second council of Nice, with *filioque* in the Nicene creed: a palpable forgery! (p. 173).

gislators can bind their successors invested with powers equal to their own. But the dictates of inspiration must be true and unchangeable; nor should a private bishop, or a provincial synod, have presumed to innovate against the judgment of the Catholic church. On the substance of the doctrine, the controversy was equal and endless: reason is confounded by the procession of a deity; the gospel, which lay on the altar, was silent; the various texts of the fathers might be corrupted by fraud or entangled by sophistry; and the Greeks were ignorant of the characters and writings of the Latin saints.<sup>64</sup> Of this at least we may be sure, that neither side could be convinced by the arguments of their opponents. Prejudice may be enlightened by reason, and a superficial glance may be rectified by a clear and more perfect view of an object adapted to our faculties. But the bishops and monks had been taught from their infancy to repeat a form of mysterious words; their national and personal honour depended on the repetition of the same sounds; and their narrow minds were hardened and inflamed by the acrimony of a public dispute.

While they were lost in a cloud of dust and darkness, the pope and emperor were desirous of a seeming union, which could alone accomplish the purposes of their interview; and the obstinacy of public dispute was softened by the arts of private and personal negotiation. The patriarch Joseph had sunk under the weight of age and infirmities; his dying voice breathed the counsels of charity and concord, and his vacant benefice might tempt the hopes of the ambitious clergy. The ready and active obedience of the archbishops of Russia and Nice, of Isidore and Bessarion, was prompted and recompensed by their speedy promotion to the dignity of cardinals. Bessarion, in the first debates, had stood forth the most strenuous and eloquent champion of the Greek church; and if the apostate, the bastard, was reprobated by his country,<sup>65</sup> he appears in ecclesiastical story

Negotiations with  
the Greeks.

64 *Ὡς εἶπεν* (said an eminent Greek) *οἷαν εἰς ναὸν εἰσελθὼν Λατίνων καὶ προσκυνῶν τινα τῶν ἐκεῖσε ἁγίων, ἐπεὶ ἔδε γνωρίζω τινα* (Syropulus, p. 109). See the perplexity of the Greeks (p. 217, 218, 252, 253, 273).

65 See the polite altercation of Mark and Bessarion in Syropulus (p. 257), who never dissembles the vices of his own party, and fairly praises the virtues of the Latins.

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a rare example of a patriot who was recommended to court-favour by loud opposition and well-timed compliance. With the aid of his two spiritual coadjutors, the emperor applied his arguments to the general situation and personal characters of the bishops, and each was successively moved by authority and example. Their revenues were in the hands of the Turks, their persons in those of the Latins; an episcopal treasure, three robes and forty ducats, was soon exhausted:<sup>66</sup> the hopes of their return still depended on the ships of Venice and the alms of Rome; and such was their indigence, that their arrears, the payment of a debt, would be accepted as a favour, and might operate as a bribe.<sup>67</sup> The danger and relief of Constantinople might excuse some prudent and pious dissimulation; and it was insinuated, that the obstinate heretics who should resist the consent of the East and West, would be abandoned in a hostile land to the revenge or justice of the Roman pontiff.<sup>68</sup> In the first private assembly of the Greeks, the formulary of union was approved by twenty-four, and rejected by twelve, members: but the five *cross-bearers* of St. Sophia, who aspired to represent the patriarch, were disqualified by ancient discipline; and their right of voting was transferred to an obsequious train of monks, grammarians, and profane laymen. The will of the monarch produced a false and servile unanimity, and no more than two patriots had courage to speak their own sentiments and those of their country. Demetrius, the emperor's brother, retired to Venice, that he might not be witness of the union; and Mark of Ephesus, mistaking perhaps his pride for his conscience, disclaimed all communion with the Latin heretics, and avowed himself the champion and confessor of the orthodox creed.<sup>69</sup> In the treaty between

66 For the poverty of the Greek bishops, see a remarkable passage of Ducas (c. 31). One had possessed, for his whole property, three old gowns, &c. By teaching one-and-twenty years in his monastery, Bessarion himself had collected forty gold florins; but of these, the archbishop had expended twenty-eight in his voyage from Peloponnesus, and the remainder at Constantinople (Syropulus, p. 127).

67 Syropulus denies that the Greeks received any money before they had subscribed the act of union (p. 283): yet he relates some suspicious circumstances; and their bribery and corruption are positively affirmed by the historian Ducas.

68 The Greeks most piteously express their own fears of exile and perpetual slavery (Syropul. p. 196): and they were strongly moved by the emperor's threats (p. 260).

69 I had forgot another popular and orthodox protester; a favourite hound,

the two nations, several forms of consent were proposed, such as might satisfy the Latins, without dishonouring the Greeks : and they weighed the scruples of words and syllables, till the theological balance trembled with a slight preponderance in favour of the Vatican. It was agreed (I must intreat the attention of the reader), that the Holy Ghost proceeds from the Father *and* the Son, as from one principle and one substance ; that he proceeds *by* the Son, being of the same nature and substance, and that he proceeds from the Father *and* the Son, by one *spiration* and production. It is less difficult to understand the articles of the preliminary treaty ; that the pope should defray all the expenses of the Greeks in their return home ; that he should annually maintain two gallies and three hundred soldiers for the defence of Constantinople ; that all the ships which transported pilgrims to Jerusalem, should be obliged to touch at that port ; that as often as they were required, the pope should furnish ten gallies for a year, or twenty for six months ; and that he should powerfully solicit the princes of Europe, if the emperor had occasion for land-forces.

The same year and almost the same day, were marked by the deposition of Eugenius at Basil ; and, at Florence, by his re-union of the Greeks and Latins. In the former synod (which he styled indeed an assembly of dæmons), the pope was branded with the guilt of simony, perjury, tyranny, heresy, and schism;<sup>70</sup> and declared to be incorrigible in his vices, unworthy of any title, and incapable of holding any ecclesiastical office. In the latter he was revered as the true and holy vicar of Christ, who, after a separation of six hundred years, had reconciled the Catholics of the East and West, in one fold, and under one shepherd. The act of union was subscribed by the pope, the emperor, and the principal members of both churches ; even by those who, like Syro-

Eugenius  
deposed at  
Basil, A.D.  
1438, June  
25.

Re-union  
of the  
Greeks at  
Florence.  
A.D. 1438,  
July 6.

who usually lay quiet on the foot-cloth of the emperor's throne ; but who bared their heads furiously while the act of union was reading, without being silenced by the scolding or the lashes of the royal attendants (Syropul. p. 265, 266).

<sup>70</sup> From the original Lives of the Popes, in Muratori's Collection (tom. iii. P. ii. tom. xxv), the manners of Eugenius IV. appear to have been decent, and even exemplary. His situation, exposed to the world and to his enemies, was a restraint, and is a pledge.



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pulus,<sup>71</sup> had been deprived of the right of voting. Two copies might have sufficed for the East and West; but Eugenius was not satisfied, unless four authentic and similar transcripts were signed and attested as the monuments of his victory.<sup>72</sup> On a memorable day, the sixth of July, the successors of St. Peter and Constantine ascended their thrones; the two nations assembled in the cathedral of Florence; their representatives, cardinal Julian and Bessarion archbishop of Nice, appeared in the pulpit, and, after reading in their respective tongues the act of union, they mutually embraced in the name and the presence of their applauding brethren. The pope and his ministers then officiated according to the Roman liturgy; the creed was chaunted with the addition of *filiocque*; the acquiescence of the Greeks was poorly excused by their ignorance of the harmonious, but inarticulate, sounds;<sup>73</sup> and the more scrupulous Latins refused any public celebration of the Byzantine rite. Yet the emperor and his clergy were not totally unmindful of national honour. The treaty was ratified by their consent: it was tacitly agreed that no innovation should be attempted in their creed or ceremonies; they spared, and secretly respected, the generous firmness of Mark of Ephesus; and, on the decease of the patriarch, they refused to elect his successor, except in the cathedral of St. Sophia. In the distribution of public and private rewards, the liberal pontiff exceeded their hopes and his promises: the Greeks, with less pomp and pride, returned by the same road of Ferrara and Venice; and their reception at Constantinople was such as will be described in the following chapter.<sup>74</sup> The success of the first trial, encouraged Eugenius to repeat the same edifying scenes; and

Their re-  
turn to  
Constanti-  
nople,

A. D.  
1440,  
Feb. 1.

71 Syropulus, rather than subscribe, would have assisted, as the least evil, at the ceremony of the union. He was compelled to do both; and the great ecclesiarch poorly excuses his submission to the emperor (p. 290.. 292).

72 None of these original acts of union can at present be produced. Of the ten MSS. that are preserved (five at Rome, and the remainder at Florence, Bologna, Venice, Paris, and London), nine have been examined by an accurate critic (M. de Brequigny), who condemns them for the variety and imperfections of the Greek signatures. Yet several of these may be esteemed as authentic copies, which were subscribed at Florence before (26th of August 1439) the final separation of the pope and emperor (Memoires de l'Academie des Inscriptions, tom. xliii. p. 287...311).

73 *Ἡμῶν δὲ ὡς ἀσχημοὶ ἐδοκίμασαν φωνᾶν* (Syropul. p. 297).

74 In their return, the Greeks conversed at Bologna with the ambassadors of England; and after some questions and answers, these impartial strangers laughed at the pretended union of Florence (Syropul. p. 307).

the deputies of the Armenians, the Maronites, the Jacobites of Syria and Egypt, the Nestorians and the Æthiopians, were successively introduced, to kiss the feet of the Roman pontiff, and to announce the obedience and the orthodoxy of the East. These Oriental embassies, unknown in the countries which they presumed to represent,<sup>75</sup> diffused over the West the fame of Eugenius: and a clamour was artfully propagated against the remnant of a schism in Switzerland and Savoy, which alone impeded the harmony of the Christian world. The vigour of opposition was succeeded by the lassitude of despair: the council of Basil was silently dissolved; and Fœlix, renouncing the tiara, again withdrew to the devout or delicious hermitage of Ripaille.<sup>76</sup> A general peace was secured by mutual acts of oblivion and indemnity: all ideas of reformation subsided; the popes continued to exercise and abuse their ecclesiastical despotism; nor has Rome been since disturbed by the mischiefs of a contested election.<sup>77</sup>

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Final peace  
of the  
church,  
A. D.  
1449.

The journies of three emperors were unavailing for their temporal, or perhaps their spiritual, salvation; but they were productive of a beneficial consequence; the revival of the Greek learning in Italy, from whence it was propagated to the last nations of the West and North. In their lowest servitude and depression, the subjects of the Byzantine throne were still possessed of a golden key that could unlock the treasures of antiquity; of a musical and prolific language, that gives a soul to the objects of sense, and a body to the abstractions of philosophy. Since the barriers of the monarchy, and even of the capital, had been trampled under foot, the various Barbarians had doubtless corrupted the

State of the  
Greek lan-  
guage at  
Constanti-  
nople,  
A. D.  
1300...  
1453.

<sup>75</sup> So nugatory, or rather so fabulous, are these reunions of the Nestorians Jacobites, &c. that I have turned over, without success, the *Bibliotheca Orientalis* of Assemannus, a faithful slave of the Vatican.

<sup>76</sup> Ripaille is situate near Thonon in Savoy, on the southern side of the lake of Geneva. It is now a Carthusian abbey; and Mr. Addison (*Travels into Italy*, vol. ii. p. 147, 148. of Baskerville's edition of his works) has celebrated the place and the founder. Æneas Sylvius, and the fathers of Basil, applaud the austere life of the ducal hermit; but the French and Italian proverbs most unluckily attest the popular opinion of his luxury.

<sup>77</sup> In this account of the councils of Basil, Ferrara, and Florence, I have consulted the original acts, which fill the xviii and xviith tomes of the edition of Venice, and are closed by the perspicuous, though partial, history of Augustin Patricius, an Italian of the xvth century. They are digested and abridged by Dupin (*Bibliothèque Eccles. tom. xii*), and the continuator of Fleury (*tom. xxii*); and the respect of the Gallican church for the adverse parties confines their members to an awkward moderation.

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form and substance of the national dialect; and ample glossaries have been composed, to interpret a multitude of words, of Arabic, Turkish, Slavonian, Latin, or French origin.<sup>78</sup> But a purer idiom was spoken in the court and taught in the college; and the flourishing state of the language is described, and perhaps embellished, by a learned Italian,<sup>79</sup> who, by a long residence and noble marriage,<sup>80</sup> was naturalized at Constantinople about thirty years before the Turkish conquest. “The vulgar speech,” says Philelphus,<sup>81</sup> “has been depraved by the people, and infected by “the multitude of strangers and merchants, who every day “flock to the city and mingle with the inhabitants. It is “from the disciples of such a school that the Latin language “received the versions of Aristotle and Plato; so obscure “in sense, and in spirit so poor. But the Greeks who have “escaped the contagion, are those whom *we* follow; and “they alone are worthy of our imitation. In familiar discourse, they still speak the tongue of Aristophanes and Euripides, of the historians and philosophers of Athens; “and the style of their writings is still more elaborate and “correct. The persons who, by their birth and offices, are “attached to the Byzantine court, are those who maintain, “with the least alloy, the ancient standard of elegance and

78 In the first attempt Meursius collected 5600 Græco-barbarous words, to which, in a second edition, he subjoined 1800 more; yet what plentiful gleanings did he leave to Portius, Ducange, Fabrotti, the Bollandists, &c. (Fabric. Bibliot. Græc. tom. x. p. 101, &c.) Some Persic words may be found in Xenophon, and some Latin ones in Plutarch; and such is the inevitable effect of war and commerce: but the form and substance of the language were not affected by this slight alloy.

79 The life of Francis Philelphus, a sophist, proud, restless, and rapacious, has been diligently composed by Lancelot (Memoires de l'Academie des Inscriptions, tom. x. p. 691..751.) and Tiraboschi (Istoria della Letteratura Italiana, tom. vii. p. 282. 294.) for the most part from his own letters. His elaborate writings, and those of his contemporaries, are forgotten: but their familiar epistles still describe the men and the times.

80 He married, and had perhaps debauched, the daughter of John, and the grand-daughter of Manuel Chrysoloras. She was young, beautiful, and wealthy; and her noble family was allied to the Dorias of Genoa and the emperors of Constantinople.

81 Græci quibus lingua depravata non sit . . . ita loquuntur vulgo hâc etiam tempeste ut Aristophanes comicus, aut Euripides tragicus, ut oratores omnes ut historiographi ut philosophi . . . Literati autem homines et doctius et emendatius . . . Nam viri aulici veterem sermonis dignitatem atque elegantiam retinebant in primisque ipse nobiles mulieres; quibus cum nullum esset omnino cum viris peregrinis commercium, merus ille ac purus Græcorum sermo servabatur intactus (Philelph. Epist. ad ann. 1451, apud Hædium, p. 188, 189). He observes in another passage, uxor illa mea Theodora locutione erat admodum moderatâ et suavi et maxime Atticâ.

“purity; and the native graces of language most conspicuously shine among the noble matrons, who are excluded from all intercourse with foreigners. With foreigners do I say? They live retired and sequestered from the eyes of their fellow-citizens. Seldom are they seen in the streets; and when they leave their houses, it is in the dusk of evening, on visits to the churches and their nearest kindred. On these occasions, they are on horseback, covered with a veil, and encompassed by their parents, their husbands, or their servants.<sup>82</sup>

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Among the Greeks, a numerous and opulent clergy was dedicated to the service of religion: their monks and bishops have ever been distinguished by the gravity and austerity of their manners; nor were they diverted like the Latin priests, by the pursuits and pleasures of a secular, and even military, life. After a large deduction for the time and talents that were lost in the devotion, the laziness, and the discord, of the church and cloyster, the more inquisitive and ambitious minds would explore the sacred and profane erudition of their native language. The ecclesiastics presided over the education of youth; the schools of philosophy and eloquence were perpetuated till the fall of the empire; and it may be affirmed, that more books and more knowledge were included within the walls of Constantinople than could be dispersed over the extensive countries of the West.<sup>83</sup> But an important distinction has been already noticed: the Greeks were stationary or retrograde, while the Latins were advancing with a rapid and progressive motion. The nations were excited by the spirit of independence and emulation; and even the little world of the Italian states contained more people and industry than the decreasing circle of the Byzantine empire. In Europe, the lower ranks of society were relieved from the yoke of feudal servitude; and freedom is the first step to curiosity and knowledge. The use, however rude and corrupt, of the Latin tongue had been preserved by superstition; the universities, from Bologna to Oxford,<sup>84</sup>

Comparison of the  
Greeks and  
Latins.

<sup>82</sup> Philelphus, absurdly enough, derives this Greek or Oriental jealousy from the manners of ancient Rome.

<sup>83</sup> See the state of learning in the xiii<sup>th</sup> and xiv<sup>th</sup> centuries, in the learned and judicious Mosheim (*Institut. Hist. Eccles.* p. 434...440. 490...494).

<sup>84</sup> At the end of the xv<sup>th</sup> century, there existed in Europe about fifty universities, and of these the foundation of ten or twelve is prior to the year 1300.



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were peopled with thousands of scholars: and their misguided ardour might be directed to more liberal and manly studies. In the resurrection of science, Italy was the first that cast away her shroud; and the eloquent Petrarch, by his lessons and his example, may justly be applauded as the first harbinger of day. A purer style of composition, a more generous and rational strain of sentiment, flowed from the study and imitation of the writers of ancient Rome; and the disciples of Cicero and Virgil approached, with reverence and love, the sanctuary of their Grecian masters. In the sack of Constantinople, the French, and even the Venetians, had despised and destroyed the works of Lysippus and Homer: the monuments of art may be annihilated by a single blow; but the immortal mind is renewed and multiplied by the copies of the pen; and such copies it was the ambition of Petrarch and his friends to possess and understand. The arms of the Turks undoubtedly pressed the flight of the muses; yet we may tremble at the thought, that Greece might have been overwhelmed, with her schools and libraries, before Europe had emerged from the deluge of barbarism; that the seeds of science might have been scattered by the winds before the Italian soil was prepared for their cultivation.

Revival of  
the Greek  
learning  
in Italy.

The most learned Italians of the fifteenth century have confessed and applauded the restoration of Greek literature, after a long oblivion of many hundred years.<sup>85</sup> Yet in that country, and beyond the Alps, some names are quoted; some profound scholars, who in the darker ages were honourably distinguished by their knowledge of the Greek tongue; and national vanity has been loud in the praise of such rare examples of erudition. Without scrutinizing the merit of individuals, truth must observe that their science is without a

They were crowded in proportion to their scarcity. Bologna contained 10,000 students, chiefly of the civil law. In the year 1557 the number at Oxford had decreased from 30,000 to 6000 scholars (Henry's History of Great Britain, vol. iv. p. 478). Yet even this decrease is much superior to the present list of the members of the university.

85. Of those writers who professedly treat of the restoration of the Greek learning in Italy, the two principal are Hadius, Dr. Humphrey Hody (*de Græcis Illustribus, Linguae Græcæ Literarumque humaniorum Instauratoribus*; Londini, 1742, in large octavo), and Tiraboschi (*Istoria della Letteratura Italiana*, tom. v. p. 364...377. tom. vii. p. 112...143). The Oxford professor is a laborious scholar, but the librarian of Modena enjoys the superiority of a modern and national historian.

cause, and without an effect; that it was easy for them to satisfy themselves and their more ignorant contemporaries; and that the idiom, which they had so marvelously acquired, was transcribed in few manuscripts, and was not taught in any university of the West. In a corner of Italy, it faintly existed as the popular, or at least as the ecclesiastical, dialect.<sup>86</sup> The first impression of the Doric and Ionic colonies has never been completely erased: the Calabrian churches were long attached to the throne of Constantinople; and the monks of St. Basil pursued their studies in mount Athos and the schools of the East. Calabria was the native country of Barlaam, who has already appeared as a sectary and an ambassador; and Barlaam was the first who revived, beyond the Alps, the memory, or at least the writings of Homer.<sup>87</sup> He is described, by Petrarch and Boccace,<sup>88</sup> as a man of a diminutive stature, though truly great in the measure of learning and genius; of a piercing discernment, though of a slow and painful elocution. For many ages (as they affirm) Greece had not produced his equal in the knowledge of history, grammar, and philosophy; and his merit was celebrated in the attestations of the princes and doctors of Constantinople. One of these attestations is still extant; and the emperor Cantacuzene, the protector of his adversaries, is forced to allow that Euclid, Aristotle, and Plato, were familiar to that profound and subtle logician.<sup>89</sup> In the court of Avignon, he formed an intimate connection with Petrarch,<sup>90</sup> the first of the Latin scholars; and the desire of mutual instruction was the principle of their literary commerce. The Tuscan applied himself with eager curiosity and assiduous diligence to the study of the Greek language; and in a laborious struggle with the dryness and difficulty of the first ru-

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Lessons of  
Barlaam,  
A. D.  
1339.

Studies of  
Petrarch,  
A. D. 1339  
...1374.

86 In Calabria quæ olim magna Græcia dicebatur, coloniis Græcis repleta, remansit quædam linguæ veteris cognitio (Hodius, p. 2). If it were eradicated by the Romans, it was revived and perpetuated by the monks of St. Basil, who possessed seven convents at Rossano alone (Giannone, *Istoria di Napoli*, tom. i. p. 520).

87 *Ii Barbari* (says Petrarch, the French and Germans) *vix, non dicam libros sed nomen Homeri audiverunt*. Perhaps, in that respect, the xiii<sup>th</sup> century was less happy than the age of Charlemagne.

88 See the character of Barlaam, in Boccace de *Genealog. Deorum*, l. xv. c. 6.

89 Cantacuzen. l. ii. c. 36.

90 For the connection of Petrarch and Barlaam, and the two interviews at Avignon in 1339, and at Naples in 1342, see the excellent *Memoires sur la Vie de Petrarque*, tom. i. p. 406...410. tom. ii. p. 75...77.

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diments, he began to reach the sense, and to feel the spirit, of poets and philosophers, whose minds were congenial to his own. But he was soon deprived of the society and lessons of this useful assistant: Barlaam relinquished his fruitless embassy; and, on his return to Greece, he rashly provoked the swarms of fanatic monks, by attempting to substitute the light of reason to that of their navel. After a separation of three years, the two friends again met in the court of Naples; but the generous pupil renounced the fairest occasion of improvement; and by his recommendation Barlaam was finally settled in a small bishopric of his native Calabria.<sup>91</sup> The manifold avocations of Petrarch, love and friendship, his various correspondence and frequent journeys, the Roman laurel, and his elaborate compositions in prose and verse, in Latin and Italian, diverted him from a foreign idiom; and as he advanced in life, the attainment of the Greek language was the object of his wishes, rather than of his hopes. When he was about fifty years of age, a Byzantine ambassador, his friend, and a master of both tongues, presented him with a copy of Homer; and the answer of Petrarch is at once expressive of his eloquence, gratitude, and regret. After celebrating the generosity of the donor, and the value of a gift more precious in his estimation than gold or rubies, he thus proceeds; “Your present of the genuine and original text of the divine poet, the fountain of all invention, is worthy of yourself and of me: you have fulfilled your promise, and satisfied my desires. Yet your liberality is still imperfect: with Homer you should have given me yourself; a guide, who could lead me into the fields of light, and disclose to my wondering eyes the spacious miracles of the Iliad and Odyssey. But, alas! Homer is dumb, or I am deaf; nor is it in my power to enjoy the beauty which I possess. I have seated him by the side of Plato, the prince of poets near the prince of philosophers; and I glory in the sight of my illustrious guests. Of their immortal writings, whatever had been translated into the Latin idiom, I had already acquired; but if there be no

<sup>91</sup> The bishopric to which Barlaam retired, was the old Locri, in the middle ages Sta. Cyriaca, and by corruption Hieracium, Gerace (*Dissert. Chorographica Italie medii Aevi*, p. 312). The dives opum of the Norman times soon lapsed into poverty, since even the church was poor; yet the town still contains 3000 inhabitants (*Swinburne*, p. 340).

"profit, there is some pleasure, in beholding these venerable  
 "Greeks in their proper and national habit. I am delighted  
 "with the aspect of Homer; and as often as I embrace the  
 "silent volume, I exclaim with a sigh, Illustrious bard! with  
 "what pleasure should I listen to thy song, if my sense of  
 "hearing were not obstructed and lost by the death of one  
 "friend, and in the much lamented absence of another. Nor  
 "do I yet despair; and the example of Cato suggests some  
 "comfort and hope, since it was in the last period of age  
 "that he attained the knowledge of the Greek letters."<sup>92</sup>

Of Boc-  
 cace,<sup>93</sup>  
 A. D.  
 1360, &c.

The prize which eluded the efforts of Petrarch, was ob-  
 tained by the fortune and industry of his friend Boccace,<sup>93</sup>  
 the father of the Tuscan prose. That popular writer, who  
 derives his reputation from the Decameron, an hundred no-  
 vels of pleasantry and love, may aspire to the more serious  
 praise of restoring in Italy the study of the Greek language.  
 In the year one thousand three hundred and sixty, a disci-  
 ple of Barlaam, whose name was Leo, or Leontius Pilatus,  
 was detained in his way to Avignon by the advice and hos-  
 pitality of Boccace, who lodged the stranger in his house,  
 prevailed on the republic of Florence to allow him an annual  
 stipend, and devoted his leisure to the first Greek professor,  
 who taught that language in the Western countries of Eu-  
 rope. The appearance of Leo might disgust the most eager  
 disciple; he was clothed in the mantle of a philosopher, or  
 a mendicant; his countenance was hideous; his face was  
 overshadowed with black hair; his beard long and uncomb-  
 ed; his deportment rustic; his temper gloomy and incon-  
 stant; nor could he grace his discourse with the ornaments,  
 or even the perspicuity, of Latin elocution. But his mind  
 was stored with a treasure of Greek learning: history and  
 fable, philosophy and grammar, were alike at his command;

Leo Pila-  
 tus, first  
 Greek pro-  
 fessor at  
 Florence,  
 and in the  
 West,  
 A. D. 1360  
 ...1363.

92 I will transcribe a passage from this epistle of Petrarch (Fam. ix. 2.)  
 Donasti Homerum non in nilum sermonem violente alveo derivatum, sed  
 ex ipsius Græci eloqui scatebris, et qualis divino illi profuxit ingenio . . . Sine  
 tuâ voce Homerus tunc apud me mutus, immo vero ego apud illum surdus  
 sum. Gaudeo tamen vel ad aspectû solo, ac sæpe illum amplexus atque suspi-  
 rans dico, O magne vir. &c.

93 For the life and writings of Boccace, who was born in 1313, and died  
 in 1375, Fabricius (Bibliot. Latin. mediæ ævi, tom. i. p. 248, &c.) and Tira-  
 boschi (tom. v. p. 83. 439. 451.) may be consulted. The editions, versions,  
 imitations of his novels, are innumerable. Yet he was ashamed to communi-  
 cate that trifling, and perhaps scandalous work to Petrarch his respectable  
 friend, in whose letters and memoirs he conspicuously appears.



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and he read the poems of Homer in the schools of Florence. It was from his explanation that Boccace composed and transcribed a literal prose version of the Iliad and Odyssey, which satisfied the thirst of his friend Petrarch, and which perhaps, in the succeeding century, was clandestinely used by Laurentius Valla, the Latin interpreter. It was from his narratives that the same Boccace collected the materials for his treatise on the genealogy of the heathen gods, a work, in that age, of stupendous erudition, and which he ostentatiously sprinkled with Greek characters and passages, to excite the wonder and applause of his more ignorant readers.<sup>94</sup> The first steps of learning are slow and laborious; no more than ten votaries of Homer could be enumerated in all Italy; and neither Rome, nor Venice, nor Naples, could add a single name to this studious catalogue. But their numbers would have multiplied, their progress would have been accelerated, if the inconstant Leo, at the end of three years, had not relinquished an honourable and beneficial station. In his passage, Petrarch entertained him at Padua a short time; he enjoyed the scholar, but was justly offended with the gloomy and unsocial temper of the man. Discontented with the world and with himself, Leo depreciated his present enjoyments, while absent persons and objects were dear to his imagination. In Italy he was a Thessalian, in Greece a native of Calabria; in the company of the Latins he disdained their language, religion, and manner; no sooner was he landed at Constantinople, than he again sighed for the wealth of Venice and the elegance of Florence. His Italian friends were deaf to his importunity; he depended on their curiosity and indulgence, and embarked on a second voyage; but on his entrance into the Adriatic, the ship was assailed by a tempest, and the unfortunate teacher, who like Ulysses had fastened himself to the mast, was struck dead by a flash of lightning. The humane Petrarch dropt a tear on his disaster; but he was most anxious to learn whether some copy of Euripides or Sophocles might not be saved from the hands of the mariners.<sup>95</sup>

94 Boccace indulges an honest vanity: *Ostentationis causâ Græca carmina adscripsi . . . jure utor meo; meum est hoc decus mea gloria scilicet inter Etruscos Græcis uti carminibus. Nonne ego fui qui Leontium Pilatum, &c. (de Genealogia Deorum, l. xv. c. 7: a work which, though now forgotten, has run through thirteen or fourteen editions).*

95 Leonius, or Leo Pilatus, is sufficiently made known by Hody (p. 2...11),

Founda-  
tion of the  
Greek  
language  
in Italy by  
Manuel  
Chryso-  
loras,  
A. D.  
1390...  
1415.

But the faint rudiments of Greek learning, which Petrarch had encouraged and Boccace had planted, soon withered and expired. The succeeding generation was content for a while with the improvement of Latin eloquence: nor was it before the end of the fourteenth century, that a new and perpetual flame was rekindled in Italy.<sup>96</sup> Previous to his own journey, the emperor Manuel dispatched his envoys and orators to implore the compassion of the Western princes. Of these envoys, the most conspicuous, or the most learned, was Manuel Chrysoloras,<sup>97</sup> of noble birth, and whose Roman ancestors are supposed to have migrated with the great Constantine. After visiting the courts of France and England, where he obtained some contributions and more promises, the envoy was invited to assume the office of a professor; and Florence had again the honour of this second invitation. By his knowledge, not only of the Greek, but of the Latin, tongue, Chrysoloras deserved the stipend, and surpassed the expectation, of the republic: his school was frequented by a crowd of disciples of every rank and age; and one of these, in a general history, has described his motives and his success. "At that time," says Leonard Aretin,<sup>98</sup> "I was a student of the civil law; but my soul was inflamed with the love of letters; and I bestowed some application on the sciences of logic and rhetoric. On the arrival of Manuel, I hesitated whether I should desert my legal studies, or relinquish this golden opportunity; and thus, in the ardour of youth, I communed with

and the Abbé de Sade (*Vie de Petrarque*, tom. iii. p. 625...634. 670...673), who has very happily caught the lively and dramatic manner of his original.

<sup>96</sup> Dr. Hody (p. 54.) is angry with Leonard Aretin, Guarinus, Paulus Jovius, &c. for affirming, that the Greek letters were restored in Italy *post septingentos annos*; as if, says he, they had flourished till the end of the viith century. These writers most probably reckoned from the last period of the exarchate; and the presence of the Greek magistrates and troops at Ravenna and Rome, must have preserved, in some degree, the use of their native tongue.

<sup>97</sup> See the article of Emanuel, or Manuel Chrysoloras, in Hody (p. 12... 54.) and Tiraboschi (tom. vii. p. 113...118). The precise date of his arrival floats between the years 1390 and 1400, and is only confined by the reign of Boniface IX.

<sup>98</sup> The name of *Aretinus* has been assumed by five or six natives of *Arezzo* in Tuscany, of whom the most famous and the most worthless lived in the xvth century. Leonardus Brunus Aretinus, the disciple of Chrysoloras, was a linguist, an orator, and an historian, the secretary of four successive popes, and the chancellor of the republic of Florence, where he died A. D. 1444, at the age of seventy-five (*Fabric. Bibliot. medii ævi*, tom. i. p. 190, &c. *Tiraboschi*, tom. vii. p. 33...38).

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"my own mind....Wilt thou be wanting to thyself and thy fortune? Wilt thou refuse to be introduced to a familiar converse with Homer, Plato, and Demosthenes? with those poets, philosophers, and orators, of whom such wonders are related, and who are celebrated by every age as the great masters of human science? Of professors and scholars in civil law, a sufficient supply will always be found in our universities; but a teacher, and such a teacher, of the Greek language, if he once be suffered to escape, may never afterwards be retrieved. Convinced by these reasons, I gave myself to Chrysoloras; and so strong was my passion, that the lessons which I had imbibed in the day were the constant subject of my nightly dreams."<sup>99</sup>

At the same time and place, the Latin classics were explained by John of Ravenna, the domestic pupil of Petrarch:<sup>100</sup> the Italians, who illustrated their age and country, were formed in this double school; and Florence became the fruitful seminary of Greek and Roman erudition.<sup>101</sup> The presence of the emperor recalled Chrysoloras from the college to the court; but he afterwards taught at Pavia and Rome with equal industry and applause. The remainder of his life, about fifteen years, was divided between Italy and Constantinople, between embassies and lessons. In the noble office of enlightening a foreign nation, the grammarian was not unmindful of a more sacred duty to his prince and country; and Emanuel Chrysoloras died at Constance on a public mission from the emperor to the council.

The  
Greeks in  
Italy,  
A. D.  
1400...  
1500.

After his example, the restoration of the Greek letters in Italy was prosecuted by a series of emigrants, who were destitute of fortune, and endowed with learning, or at least with language. From the terror or oppression of the Turk-

<sup>99</sup> See the passage in Aretin, *Commentario Rerum suo Tempore in Italia gestarum*, apud Hedum, p. 28...30.

<sup>100</sup> In this domestic discipline, Petrarch, who loved the youth, often complains of the eager curiosity, restless temper, and proud feelings, which announce the genius and glory of a riper age (*Mémoires sur Pétrarque*, tom. iii. p. 700...709).

<sup>101</sup> Hinc Græcæ Latinaque scholæ exortæ sunt, Guarino Philolpho, Leonardo Aretino, Cardenio, ac plerisque aliis tanquam ex equo Trojano produntibus, quorum emulatione multa ingenia deinceps et laudem excitata sunt (*Platina in Donatello IX*). Another Italian writer adds the names of Paulus Petrus Vergerius, Omnibonus Vincentius, Poggius, Franciscus Barbarus, &c. But I question whether a rigid chronology would allow Chrysoloras *all* these eminent scholars (*Hodius*, p. 25...27, &c.).

ish arms, the natives of Thessalonica and Constantinople escaped to a land of freedom, curiosity, and wealth. The synod introduced into Florence the lights of the Greek church and the oracles of the Platonic philosophy: and the fugitives who adhered to the union, had the double merit of renouncing their country, not only for the Christian, but for the Catholic, cause. A patriot, who sacrifices his party and conscience to the allurements of favour, may be possessed however of the private and social virtues: he no longer hears the reproachful epithet of slave and apostate; and the consideration which he acquires among his new associates, will restore in his own eyes the dignity of his character. The prudent conformity of Bessarion was rewarded with the Roman purple: he fixed his residence in Italy; and the Greek cardinal, the titular patriarch of Constantinople, was respected as the chief and protector of his nation:<sup>102</sup> his abilities were exercised in the legations of Bologna, Venice, Germany, and France; and his election to the chair of St. Peter floated for a moment on the uncertain breath of a conclave.<sup>103</sup> His ecclesiastical honours diffused a splendour and pre-eminence over his literary merit and service: his palace was a school; as often as the cardinal visited the Vatican, he was attended by a learned train of both nations;<sup>104</sup> of men applauded by themselves and the public; and whose writings, now overspread with dust, were popular and useful in their own times. I shall not attempt to enumerate the restorers of Grecian literature in the fifteenth century: and it may be sufficient to mention with gratitude the names of Theodore Gaza, of George of Trebizond, of John Argypolus, and Demetrius Chalcocondyles, who taught their native language in the schools of Florence and Rome. Their labours were not inferior to those of Bessarion, whose purple they revered, and whose fortune was the secret object

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Cardinal  
Bessarion,  
&c.

Their  
faults and  
merits.

102 See in Hody the article of Bessarion (p. 136...177): Theodore Gaza, George of Trebizond, and the rest of the Greeks whom I have named or omitted, are inserted in their proper chapters of his learned work. See likewise Tiraboschi, in the first and second parts of the fifth tome.

103 The cardinals knocked at his door, but his conclavine refused to interrupt the studies of Bessarion; "Nicholas," said he, "thy respect has cost thee an hat, and me the tiara."

104 Such as George of Trebizond, Theodore Gaza, Argypolus Andronicus of Thessalonica, Philadelphus, Poggins, Blondus, Nicholas Perren, Valla, Campanus, Platina, &c. Viri (says Hody, with the pious zeal of a scholar) nullo ævo perituri (p. 156).



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of their envy. But the lives of these grammarians were humble and obscure: they had declined the lucrative paths of the church: their dress and manners secluded them from the commerce of the world; and since they were confined to the merit, they might be content with the rewards, of learning. From this character, Janus Lascaris<sup>105</sup> will deserve an exception. His eloquence, politeness, and Imperial descent, recommended him to the French monarchs; and in the same cities he was alternately employed to teach and to negotiate. Duty and interest prompted them to cultivate the study of the Latin language; and the most successful attained the faculty of writing and speaking with fluency and elegance in a foreign idiom. But they ever retained the inveterate vanity of their country: their praise, or at least their esteem, was reserved for the national writers, to whom they owed their fame and subsistence; and they sometimes betrayed their contempt in licentious criticism or satire on Virgil's poetry and the oratory of Tully.<sup>106</sup> The superiority of these masters arose from the familiar use of a living language; and their first disciples were incapable of discerning how far they had degenerated from the knowledge, and even the practice, of their ancestors. A vicious pronunciation,<sup>107</sup> which they introduced, was banished from the

105 He was born before the taking of Constantinople, but his honourable life was stretched far into the xvth century (A. D. 1535). Leo X. and Francis I. were his noblest patrons, under whose auspices he founded the Greek colleges of Rome and Paris (Hedy, p. 247...275). He left posterity in France: but the counts de Vintimille, and their numerous branches, derive the name of Lascaris, from a doubtful marriage in the xliith century with the daughter of a Greek emperor (Ducange, Fam. Byzant. p. 224..236).

106 Two of his epigrams against Virgil, and three against Tully, are preserved and refused by Franciscus Floridus, who can find no better names than *Græculus ineptus et impudens* (Hedy, p. 274). In our own times, an English critic has accused the *Æneid* of containing, multa, languida, nugatoria spiritû et majestate carminis heroici defecta; many such verses as he, the said Jeremiah Markland, would have been ashamed of owning (præfat. ad Statii Sylvas, p. 21, 22).

107 Emanuel Chrysoloras, and his colleagues, are accused of ignorance, envy, or avarice (Sylloge, &c. tom. ii. p. 235). The modern Greek pronounce the  $\beta$  as a V sound, and confound three vowels ( $\eta$   $\iota$   $\upsilon$ ), and several diphthongs. Such was the vulgar pronunciation which the stern Gardiner maintained by penal statutes in the university of Cambridge: but the monosyllable  $\beta\eta$  represented to an Attic ear the bleating of sheep; and a belwether is better evidence than a bishop or a chancellor. The treatises of those scholars, particularly Erasmus, who asserted a more classical pronunciation, are collected in the Sylloge of Havercamp (2 vols. in octavo, Lugd. Bat. 1736. 1740): but it is difficult to paint sounds by words; and in their reference to modern use, they can be understood only by their respective countrymen. We may observe, that

schools by the reason of the succeeding age. Of the power of the Greek accents they were ignorant: and those musical notes, which, from an Attic tongue, and to an Attic ear, must have been the secret soul of harmony, were to their eyes, as to our own, no more than mute and unmeaning marks; in prose superfluous, and troublesome in verse. The art of grammar they truly possessed: the valuable fragments of Apollonius and Herodian were transfused into their lessons; and their treatises of syntax and etymology, though devoid of philosophic spirit, are still useful to the Greek student. In the shipwreck of the Byzantine libraries, each fugitive seized a fragment of treasure, a copy of some author, who, without his industry, might have perished; the transcripts were multiplied by an assiduous, and sometimes an elegant, pen; and the text was corrected and explained by their own comments, or those of the elder scholiasts. The sense, though not the spirit, of the Greek classics, was interpreted to the Latin world: the beauties of style evaporate in a version; but the judgment of Theodore Gaza selected the more solid works of Aristotle and Theophrastus, and their natural histories of animals and plants opened a rich fund of genuine and experimental science.

Yet the fleeting shadows of metaphysics were pursued with more curiosity and ardour. After a long oblivion, Plato was revived in Italy by a venerable Greek,<sup>108</sup> who taught in the house of Cosmo of Medicis. While the synod of Florence was involved in theological debate, some beneficial consequences might flow from the study of his elegant philosophy; his style is the purest standard of the Attic dialect; and his sublime thoughts are sometimes adapted to familiar conversation, and sometimes adorned with the richest colours of poetry and eloquence. The dialogues of Plato are a dramatic picture of the life and death of a sage; and as often as he descends from the clouds, his moral system inculcates the love of truth, of our country, and of mankind.

The Platonic philosophy.

our peculiar pronunciation of the *θ*, *th*, is approved by Erasmus (tom. ii. p. 130).

108 George Gemistus Pletho, a various and voluminous writer, the master of Bessarion, and all the Platonists of the times. He visited Italy in his old age, and soon returned to end his days in Peloponnesus. See the curious *Diatriba* of Leo Allatius de Georgiis, in Fabricius (*Bibliot. Græc.* tom. x. p. 739. ...756).

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The precept and example of Socrates recommended a modest doubt and liberal inquiry: and if the Platonists, with blind devotion, adored the visions and errors of their divine master, their enthusiasm might correct the dry, dogmatic method of the Peripatetic school. So equal, yet so opposite, are the merits of Plato and Aristotle, that they may be balanced in endless controversy; but some spark of freedom may be produced by the collision of adverse servitude. The modern Greeks were divided between the two sects: with more fury than skill they fought under the banner of their leaders; and the field of battle was removed in their flight from Constantinople to Rome. But this philosophical debate soon degenerated into an angry and personal quarrel of grammarians: and Bessarion, though an advocate for Plato, protected the national honour, by interposing the advice and authority of a mediator. In the gardens of the Medici, the academical doctrine was enjoyed by the polite and learned: but their philosophic society was quickly dissolved; and if the writings of the Attic sage were perused in the closet, the more powerful Stagyrice continued to reign, the oracle of the church and school.<sup>109</sup>

Emulation  
and pro-  
gress of the  
Latins.

I have fairly represented the literary merits of the Greeks; yet it must be confessed, that they were seconded and surpassed by the ardour of the Latins. Italy was divided into many independent states; and at that time, it was the ambition of princes and republics to vie with each other in the encouragement and reward of literature. The fame of Nicholas the fifth<sup>110</sup> has not been adequate to his merits. From a plebeian origin, he raised himself by his virtue and learning: the character of the man prevailed over the interest of the pope; and he sharpened those weapons which were soon pointed against the Roman church.<sup>111</sup> He had been the friend

Nicholas  
V.  
A. D.  
1447...  
1455.

109 The state of the Platonic philosophy in Italy, is illustrated by Boivin (*Mem. de l'Acad. des Inscriptions*, tom. ii. p. 715...729.) and Tiraboschi (tom. vi. p. i. p. 259...288).

110 See the life of Nicholas V. by two contemporary authors, Janottus Manettus (tom. iii. p. ii. p. 905.. 962.) and Vespasian of Florence (tom. xxv. p. 267...290), in the collection of Muratori; and consult Tiraboschi (tom. vi. p. i. p. 46...52. 109.) and Hody in the articles of Theodore Gaza, George of Trebizend, &c.

111 Lord Bellingbroke observes, with truth and spirit, that the popes in this instance were worse politicians than the muftis, and that the charm which has bound mankind for so many ages, was broken by the magicians themselves (*Letters on the Study of History*, l. vi. p. 165, 166. octavo edition, 1779).

of the most eminent scholars of the age: he became their patron; and such was the humility of his manners, that the change was scarcely discernible either to them or to himself. If he pressed the acceptance of a liberal gift, it was not as the measure of desert, but as the proof of benevolence; and when modest merit declined his bounty, "accept it," would he say with a consciousness of his own worth; "you will not always have a Nicholas among ye." The influence of the holy see pervaded Christendom; and he exerted that influence in the search, not of benefices, but of books. From the ruins of the Byzantine libraries, from the darkest monasteries of Germany and Britain, he collected the dusty manuscripts of the writers of antiquity; and wherever the original could not be removed, a faithful copy was transcribed and transmitted for his use. The Vatican, the old repository for bulls and legends, for superstition and forgery, was daily replenished with more precious furniture; and such was the industry of Nicholas, that in a reign of eight years, he formed a library of five thousand volumes. To his munificence, the Latin world was indebted for the versions of Xenophon, Diodorus, Polybius, Thucydides, Herodotus, and Appian; of Strabo's geography, of the *Iliad*, of the most valuable works of Plato and Aristotle, of Ptolemy and Theophrastus, and of the fathers of the Greek church. The example of the Roman pontiff was preceded or imitated by a Florentine merchant, who governed the republic without arms and without a title. Cosmo of Medicis<sup>112</sup> was the father of a line of princes, whose name and age are almost synonymous with the restoration of learning: his credit was ennobled into fame; his riches were dedicated to the service of mankind; he corresponded at once with Cairo and London: and a cargo of Indian spices and Greek books was often imported in the same vessel. The genius and education of his grandson Lorenzo rendered him, not only a patron, but a judge and candidate, in the literary race. In his palace, distress was entitled to relief, and merit to reward: his leisure hours were delightfully spent in the

Cosmo  
and Lo-  
renzo of  
Medicis.  
A. D.  
1428..  
1492.

112 See the literary history of Cosmo and Lorenzo of Medicis, in Tiraboschi (tom. vi. P. 1. l. i. c. 2), who bestows a due measure of praise on Alphonso of Arragon, king of Naples, the dukes of Milan, Ferrara, Urbino, &c. The republic of Venice has deserved the least from the gratitude of scholars.



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Platonic academy: he encouraged the emulation of Demetrius Chalcocondyles and Angelo Politian; and his active missionary Janus Lascaris returned from the East with a treasure of two hundred manuscripts, fourscore of which were as yet unknown in the libraries of Europe.<sup>113</sup> The rest of Italy was animated by a similar spirit, and the progress of the nation repaid the liberality of her princes. The Latins held the exclusive property of their own literature: and these disciples of Greece were soon capable of transmitting and improving the lessons which they had imbibed. After a short succession of foreign teachers, the tide of emigration subsided; but the language of Constantinople was spread beyond the Alps; and the natives of France, Germany, and England,<sup>114</sup> imparted to their country the sacred fire which they had kindled in the schools of Florence and Rome.<sup>115</sup> In the productions of the mind, as in those of the soil, the gifts of nature are excelled by industry and skill: the Greek authors, forgotten on the banks of the Ilissus, have been illustrated on those of the Elbe and the Thames: and Besarion or Gaza might have envied the superior science of the Barbarians; the accuracy of Budæus, the taste of Erasmus, the copiousness of Stephens, the erudition of Scaliger, the discernment of Reiske, or of Bentley. On the side of the Latins, the discovery of printing was a casual advantage: but this useful art has been applied by Aldus, and his innumerable successors, to perpetuate and multiply the works of antiquity.<sup>116</sup> A single manuscript imported from Greece

113 Tiraboschi (tom. vi. P i. p. 104), from the preface of Janus Lascaris to the Greek Anthology, printed at Florence, 1494. Latebant (says Aldus in his preface to the Greek Orators, apud Hodium, p. 249.) in Atho Thraciæ monte. Eas Lascaris . . . in Italiam reportavit. Miserat enim ipsum Laurentius ille Medices in Græciam ad inquirendos simul, et quantovis emendos pretio bonos libros. It is remarkable enough, that the research was facilitated by sultan Bajazet II.

114 The Greek language was introduced into the university of Oxford in the last years of the xvth century, by Grocyn, Linacer, and Latimer, who had all studied at Florence under Demetrius Chalcocondyles. See Dr. Knight's curious Life of Erasmus. Although a stout academical patriot, he is forced to acknowledge, that Erasmus learned Greek at Oxford, and taught it at Cambridge.

115 The jealous Italians were desirous of keeping a monopoly of Greek learning. When Aldus was about to publish the Greek scholiasts on Sophocles and Euripides, Cave (said they), cave hoc facias, ne *Barbari* istis adjuti domi maneant, et pauciores in Italiam ventitent (Dr. Knight, in his Life of Erasmus, p. 365. from Beatus Rhenanus).

116 The press of Aldus Manutius, a Roman, was established at Venice about the year 1494: he printed above sixty considerable works of Greek literature.

is revived in ten thousand copies; and each copy is fairer than the original. In this form, Homer and Plato would peruse with more satisfaction their own writings: and their scholiasts must resign the prize to the labours of our western editors.

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Before the revival of classic literature, the Barbarians in Europe were immersed in ignorance; and their vulgar tongues were marked with the rudeness and poverty of their manners. The students of the more perfect idioms of Rome and Greece, were introduced to a new world of light and science; to the society of the free and polished nations of antiquity; and to a familiar converse with those immortal men who spoke the sublime language of eloquence and reason. Such an intercourse must tend to refine the taste, and to elevate the genius, of the moderns: and yet, from the first experiments, it might appear that the study of the ancients had given fetters, rather than wings, to the human mind. However laudable, the spirit of imitation is of a servile cast; and the first disciples of the Greeks and Romans were a colony of strangers in the midst of their age and country. The minute and laborious diligence which explored the antiquities of remote times, might have improved or adorned the present state of society: the critic and metaphysician were the slaves of Aristotle; the poets, historians, and orators, were proud to repeat the thoughts and words of the Augustan age; the works of nature were observed with the eyes of Pliny and Theophrastus; and some Pagan votaries professed a secret devotion to the gods of Homer and Plato.<sup>117</sup> The Italians were oppressed by the strength and num-

Use and  
abuse of  
ancient  
learning.

almost all for the first time; several containing different treatises and authors, and of several authors two, three, or four editions (Fabric. Bibliot. Græc. tom. xiii. p. 605, &c.). Yet his glory must not tempt us to forget, that the first Greek book, the Grammar of Constantine Lascaris, was printed at Milan in 1476; and that the Florence Homer of 1488 displays all the luxury of the typographical art. See the *Annales Typographici* of Mattaire, and the *Bibliographie Instructive* of de Bure, a knowing bookseller of Paris.

117 I will select three singular examples of this classic enthusiasm. 1. At the synod of Florence, Gemistus Pletho said, in familiar conversation to George of Trebizond, that in a short time mankind would unanimously renounce the Gospel and the Koran for a religion similar to that of the Gentiles (Leo Allatius, apud Fabricium, tom. x. p. 751). 2. Paul II. persecuted the Roman academy, which had been founded by Pomponius Lætus; and the principal members were accused of heresy, impiety, and *paganism* (Tiraboschi, tom. vi. P. i. p. 81, 82). 3. In the next century, some scholars and poets in France celebrated the success of Jodelle's tragedy of Cleopatra, by a festival of Bacchus, and as it is said, by the sacrifice of a goat (Bayle, Dictionaire, Jo-

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bers of their ancient auxiliaries: the century after the deaths of Petrarch and Boccace was filled with a crowd of Latin imitators, who decently repose on our shelves; but in that æra of learning, it will not be easy to discern a real discovery of science, a work of invention or eloquence, in the popular language of the country.<sup>118</sup> But as soon as it had been deeply saturated with the celestial dew, the soil was quickened into vegetation and life; the modern idioms were refined: the classics of Athens and Rome inspired a pure taste and a generous emulation; and in Italy, as afterwards in France and England, the pleasing reign of poetry and fiction was succeeded by the light of speculative and experimental philosophy. Genius may anticipate the season of maturity; but in the education of a people, as in that of an individual, memory must be exercised, before the powers of reason and fancy can be expanded; nor may the artist hope to equal or surpass, till he has learned to imitate, the works of his predecessors.

DELLE. Fontenelle, tom. iii. p. 56...61). Yet the spirit of bigotry might often discern a serious impiety in the sportive play of fancy and learning.

118 The survivor Boccace died in the year 1375; and we cannot place before 1480, the composition of the *Morgante Maggiore* of Pulci, and the *Orlando Innamorato* of Boyardo (Tiraboschi, tom. vi. P. ii. p. 174...177.)

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*Schism of the Greeks and Latins....Reign and Character of Amurath the Second....Crusade of Ladislaus King of Hungary....His Defeat and Death....John Huniades....Scanderbeg....Constantine Palæologus last Emperor of the East.*

THE respective merits of Rome and Constantinople are compared and celebrated by an eloquent Greek the father of the Italian schools.<sup>1</sup> The view of the ancient capital, the seat of his ancestors, surpassed the most sanguine expectations of Emanuel Chrysoloras; and he no longer blamed the exclamation of an old sophist, that Rome was the habitation, not of men, but of gods. Those gods, and those men, had long since vanished; but, to the eye of liberal enthusiasm, the majesty of ruin restored the image of her ancient prosperity. The monuments of the consuls and Cæsars, of the martyrs and apostles, engaged on all sides the curiosity of the philosopher and the Christian; and he confessed, that in every age the arms and the religion of Rome were destined to reign over the earth. While Chrysoloras admired the venerable beauties of the mother, he was not forgetful of his native, country, her fairest daughter, her Imperial colony; and the Byzantine patriot expatiates with zeal and truth, on the eternal advantages of nature, and the more transitory glories of art and dominion, which adorned, or had adorned, the city of Constantine. Yet the perfection of the copy still redounds (as he modestly observes) to the honour of the original, and parents are delighted to be renewed, and even excelled, by the superior merit of their children. “Constantinople,” says the orator, “is situate on a commanding point, between Europe and Asia, between the Archipelago and the Euxine. By her interposition, the two seas, and the two continents, are united for the common benefit

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Comparison of  
Rome and  
Constanti-  
nople.

<sup>1</sup> The epistle of Manuel Chrysoloras to the emperor John Palæologus, will not offend the eye or ear of a classical student (ad calcem Codini de Antiquitatibus C. P. p. 107...126). The superscription suggests a chronological remark, that John Palæologus II. was associated in the empire before the year 1414, the date of Chrysoloras's death. A still earlier date, at least 1408, is deduced from the age of his youngest sons, Demetrius and Thomas, who were both *Porphyrogeniti* (Ducange, Fam. Byzant. p. 244. 247).



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“ of nations ; and the gates of commerce may be shut or  
 “ opened at her command. The harbour, encompassed on  
 “ all sides by the sea and the continent, is the most secure  
 “ and capacious in the world. The walls and gates of Con-  
 “ stantinople may be compared with those of Babylon : the  
 “ towers are many ; each tower is a solid and lofty struc-  
 “ ture ; and the second wall, the outer fortification, would  
 “ be sufficient for the defence and dignity of an ordinary  
 “ capital. A broad and rapid stream may be introduced into  
 “ the ditches ; and the artificial island may be encompassed,  
 “ like Athens,<sup>2</sup> by land or water.” Two strong and natural  
 causes are alleged for the perfection of the model of new  
 Rome. The royal founder reigned over the most illustrious  
 nations of the globe ; and in the accomplishment of his de-  
 signs, the power of the Romans was combined with the art  
 and science of the Greeks. Other cities have been reared to  
 maturity by accident and timē ; their beauties are mingled  
 with disorder and deformity ; and the inhabitants, unwilling  
 to remove from their natal spot, are incapable of correcting  
 the errors of their ancestors, and the original vices of situa-  
 tion or climate. But the free idea of Constantinople was  
 formed and executed by a single mind ; and the primitive  
 model was improved by the obedient zeal of the subjects  
 and successors of the first monarch. The adjacent isles were  
 stored with an inexhaustible supply of marble ; but the va-  
 rious materials were transported from the most remote  
 shores of Europe and Asia ; and the public and private  
 buildings, the palaces, churches, aqueducts, cisterns, porti-  
 coes, columns, baths, and hippodromes, were adapted to the  
 greatness of the capital of the East. The superfluity of  
 wealth was spread along the shores of Europe and Asia ;  
 and the Byzantine territory, as far as the Euxine, the Hel-  
 lespont, and the long wall, might be considered as a popu-  
 lous suburb and a perpetual garden. In this flattering pic-  
 ture, the past and the present, the times of prosperity and  
 decay, are artfully confounded ; but a sigh and a confession

2 Somebody observed, that the city of Athens might be circumnavigated  
 (τις εἰπεν τὴν πόλιν τῶν Ἀθηναίων δύνασθαι καὶ παραπλεῖν καὶ περιπλεῖν).  
 But what may be true in a rhetorical sense of Constantinople, cannot be ap-  
 plied to the situation of Athens, five miles from the sea, and not intersected  
 or surrounded by any navigable streams.

escape from the orator, that his wretched country was the shadow and sepulchre of its former self. The works of ancient sculpture had been defaced by Christian zeal or Barbaric violence; the fairest structures were demolished; and the marbles of Paros or Numidia were burnt for lime, or applied to the meanest uses. Of many a statue, the place was marked by an empty pedestal; of many a column the size was determined by a broken capital; the tombs of the emperors were scattered on the ground; the stroke of time was accelerated by storms and earthquakes; and the vacant space was adorned, by vulgar tradition, with fabulous monuments of gold and silver. From these wonders, which lived only in memory or belief, he distinguishes however the porphyry pillar, the column and colossus of Justinian,<sup>3</sup> and the church, more especially the dome, of St. Sophia; the best conclusion, since it could not be described according to its merits, and after it no other object could deserve to be mentioned. But he forgets, that a century before, the trembling fabrics of the colossus and the church had been saved and supported by the timely care of Andronicus the elder. Thirty years after the emperor had fortified St. Sophia with two new buttresses or pyramids, the eastern hemisphere suddenly gave way; and the images, the altars, and the sanctuary, were crushed by the falling ruin. The mischief indeed was speedily repaired; the rubbish was cleared by the incessant labour of every rank and age; and the poor remains of riches and industry were consecrated by the Greeks to the most stately and venerable temple of the East.<sup>4</sup>

The last hope of the falling city and empire was placed in the harmony of the mother and daughter, in the maternal tenderness of Rome, and the filial obedience of Constantinople. In the synod of Florence, the Greeks and Latins

The Greek schism after the council of Florence, A.D. 1440 ....1448.

3 Nicephorus Gregoras has described the colossus of Justinian (l. vii. 12); but his measures are false and inconsistent. The editor Boivin consulted his friend Girardon; and the sculptor gave him the true proportions of an equestrian statue. That of Justinian was still visible to Peter Gyllius, not on the column, but in the outward court of the seraglio; and he was at Constantinople when it was melted down, and cast into a brass cannon (de Topograph. C. P. l. ii. c. 17).

4 See the decay and repairs of St. Sophia, in Nicephorus Gregoras (l. vii. 12. l. xv. 2) The building was propped by Andronicus in 1317, the eastern hemisphere fell in 1345. The Greeks in their pompous rhetoric, exalt the beauty and holiness of the church, an earthly heaven, the abode of angels, and of God himself, &c.

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had embraced, and subscribed, and promised; but these signs of friendship were perfidious or fruitless;<sup>5</sup> and the baseless fabric of the union vanished like a dream.<sup>6</sup> The emperor and his prelates returned home in the Venetian galleys; but as they touched at the Morea and the isles of Corfu and Lesbos, the subjects of the Latins complained that the pretended union would be an instrument of oppression. No sooner did they land on the Byzantine shore than they were saluted, or rather assailed, with a general murmur of zeal and discontent. During their absence, above two years, the capital had been deprived of its civil and ecclesiastical rulers: fanaticism fermented in anarchy; the most furious monks reigned over the conscience of women and bigots; and the hatred of the Latin name was the first principle of nature and religion. Before his departure for Italy, the emperor had flattered the city with the assurance of a prompt relief and a powerful succour; and the clergy, confident in their orthodoxy and science, had promised themselves and their flocks an easy victory over the blind shepherds of the West. The double disappointment exasperated the Greeks; the conscience of the subscribing prelates was awakened; the hour of temptation was past; and they had more to dread from the public resentment, than they could hope from the favour of the emperor or the pope. Instead of justifying their conduct, they deplored their weakness, professed their contrition, and cast themselves on the mercy of God and their brethren. To the reproachful question, what had been the event or use of their Italian synod? they answered with sighs and tears, "Alas! we have made a new faith; we have exchanged piety for impiety; we have betrayed the immaculate sacrifice; and we are become *Azymites*." (The *Azymites* were those who celebrated the communion with unleavened bread; and I must retract or qualify the praise which I have be-

5 The genuine and original narrative of Syropulus (p. 312...351.) opens the schism from the first office of the Greeks at Venice, to the general opposition at Constantinople of the clergy and people.

6 On the schism of Constantinople, see Phranza (l. ii. c. 17), Laonicus Chalcondyles (l. vi. p. 155, 156), and Ducas (c. 31); the last of whom writes with truth and freedom. Among the moderns we may distinguish the continuator of Fleury (tom. xxii. p. 338, &c. 401. 420, &c), and Spondanus (A. D. 1440...30). The sense of the latter is drowned in prejudice and passion, as soon as Rome and religion are concerned.

stowed on the growing philosophy of the times.) "Alas! we have been seduced by distress, by fraud, and by the hopes and fears of a transitory life. The hand that has signed the union should be cut off; and the tongue that has pronounced the Latin creed deserves to be torn from the root." The best proof of their repentance was an increase of zeal for the most trivial rites and the most incomprehensible doctrines; and an absolute separation from all, without excepting their prince, who preserved some regard for honour and consistency. After the decease of the patriarch Joseph, the archbishops of Heraclea and Trebizond had courage to refuse the vacant office; and cardinal Bessarion preferred the warm and comfortable shelter of the Vatican. The choice of the emperor and his clergy was confined to Metrophanes of Cyzicus: he was consecrated in St. Sophia, but the temple was vacant. The cross-bearers abdicated their service; the infection spread from the city to the villages; and Metrophanes discharged, without effect, some ecclesiastical thunders against a nation of schismatics. The eyes of the Greeks were directed to Mark of Ephesus, the champion of his country; and the sufferings of the holy confessor were repaid with a tribute of admiration and applause. His example and writings propagated the flame of religious discord; age and infirmity soon removed him from the world; but the gospel of Mark was not a law of forgiveness; and he requested with his dying breath, that none of the adherents of Rome might attend his obsequies or pray for his soul.

The schism was not confined to the narrow limits of the Byzantine empire. Secure under the Mamaluke sceptre, the three patriarchs of Alexandria, Antioch, and Jerusalem, assembled a numerous synod; disowned their representatives at Ferrara and Florence; condemned the creed and council of the Latins; and threatened the emperor of Constantinople with the censures of the Eastern church. Of the sectaries of the Greek communion, the Russians were the most powerful, ignorant, and superstitious. Their primate, the cardinal Isidore, hastened from Florence to Moscow,<sup>7</sup>

Zeal of the  
Orientals  
and Rus-  
sians.

<sup>7</sup> Isidore was metropolitan of Kiow, but the Greeks subject to Poland have removed that see from the ruins of Kiow to Lemberg, or Leopold (Her-



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to reduce the independent nation under the Roman yoke. But the Russian bishops had been educated at mount Athos; and the prince and people embraced the theology of their priests. They were scandalised by the title, the pomp, the Latin cross of the Legate, the friend of those impious men who shaved their beards, and performed the divine office with gloves on their hands and rings on their fingers: Isidore was condemned by a synod; his person was imprisoned in a monastery; and it was with extreme difficulty, that the cardinal could escape from the hands of a fierce and fanatic people.<sup>8</sup> The Russians refused a passage to the missionaries of Rome who aspired to convert the Pagans beyond the Tanais;<sup>9</sup> and their refusal was justified by the maxim, that the guilt of idolatry is less damnable than that of schism. The errors of the Bohemians were excused by their abhorrence for the pope; and a deputation of the Greek clergy solicited the friendship of those sanguinary enthusiasts.<sup>10</sup> While Eugenius triumphed in the union and orthodoxy of the Greeks, his party was contracted to the walls, or rather to the palace, of Constantinople. The zeal of Palæologus had been excited by interest; it was soon cooled by opposition: an attempt to violate the national belief might endanger his life and crown; nor could the pious rebels be destitute of foreign and domestic aid. The sword of his brother Demetrius, who in Italy had maintained a prudent and popular silence, was half unsheathed in the cause of religion; and Amurath, the Turkish sultan, was displeased

bestein, in Ramusio, tom. ii. p. 127). On the other hand, the Russians transferred their spiritual obedience to the archbishop, who became, in 1588, the patriarch, of Moscow (Levesque, *Hist. de Russie*, tom. iii. p. 188. 190. from a Greek MS. at Turin, *Iter et labores Archiepiscopi Arsenii*).

8 The curious narrative of Levesque (*Hist. de Russie*, tom. ii. p. 242...247.) is extracted from the patriarchal archives. The scenes of Ferrara and Florence are described by ignorance and passion; but the Russians are credible in the account of their own prejudices.

9 The Shamanism, the ancient religion of the Samanæans and Gymnosophists, has been driven by the more popular Bramins from India into the northern deserts; the naked philosophers were compelled to wrap themselves in fur; but they insensibly sunk into wizards and physicians. The Mordvans and Tcheremisses in the European Russia adhere to this religion, which is formed on the earthly model of one king or God, his ministers or angels, and the rebellious spirits who oppose his government. As these tribes of the Volga have no images, they might more justly retort on the Latin missionaries the name of idolators (Levesque, *Hist. des Peuples soumis à la Domination des Russes*, tom. i. p. 194...237. 423...460).

10 Spondanus, *Annal. Eccles.* tom. ii. A. D. 1451, No. 13. The Epistle of the Greeks, with a Latin version, is extant in the college library at Prague.

and alarmed by the seeming friendship of the Greeks and Latins.

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“Sultan Murad or Amurath, lived forty-nine, and reigned thirty years, six months, and eight days. He was a just and valiant prince, of a great soul, patient of labours, learned, merciful, religious, charitable; a lover and encourager of the studious, and of all who excelled in any art or science; a good emperor and a great general. No man obtained more or greater victories than Amurath: Belgrade alone withstood his attacks. Under his reign, the soldier was ever victorious, the citizen rich and secure. If he subdued any country, his first care was to build moschs and caravanseras, hospitals and colleges. Every year he gave a thousand pieces of gold to the sons of the prophet; and sent two thousand five hundred to the religious persons of Mecca, Medina, and Jerusalem.”<sup>11</sup> This portrait is transcribed from the historian of the Othman empire: but the applause of a servile and superstitious people has been lavished on the worst of tyrants; and the virtues of a sultan are often the vices most useful to himself, or most agreeable to his subjects. A nation ignorant of the equal benefits of liberty and law, must be awed by the flashes of arbitrary power: the cruelty of a despot will assume the character of justice; his profusion, of liberality; his obstinacy, of firmness. If the most reasonable excuse be rejected, few acts of obedience will be found impossible; and guilt must tremble, where innocence cannot always be secure. The tranquillity of the people, and the discipline of the troops, were best maintained by perpetual action in the field: war was the trade of the Janizaries: and those who survived the peril, and divided the spoil, applauded the generous ambition of their sovereign. To propagate the true religion, was the duty of a faithful Musulman: the unbelievers were *his* enemies, and those of the prophet: and, in the hands of the Turks, the scymetar was the only instrument of conversion. Under these circumstances, however, the justice and moderation of Amurath are attested by his conduct and acknowledged by the Christians themselves; who consider a

Reign and  
character  
of Amu-  
rath II.  
A. D. 1421  
...1451,  
Feb. 9.

<sup>11</sup> See Cantemir, History of the Othman Empire, p. 94. Murad, or Morad, may be more correct: but I have preferred the popular name, to that obscure diligence which is rarely successful in translating an Oriental, into the Roman, alphabet.

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prosperous reign and a peaceful death as the reward of his singular merits. In the vigour of his age and military power, he seldom engaged in a war till he was justified by a previous and adequate provocation: the victorious sultan was disarmed by submission; and in the observance of treaties, his word was inviolate and sacred.<sup>12</sup> The Hungarians were commonly the aggressors; he was provoked by the revolt of Scanderbeg; and the perfidious Caramanian was twice vanquished, and twice pardoned, by the Ottoman monarch. Before he invaded the Morea, Thebes had been surprised by the despot: in the conquest of Thessalonica, the grandson of Bajazet might dispute the recent purchase of the Venetians; and after the first siege of Constantinople, the sultan was never tempted, by the distress, the absence, or the injuries, of Palæologus, to extinguish the dying light of the Byzantine empire.

His double  
abdication,  
A. D. 1442  
...1444.

But the most striking feature in the life and character of Amurath, is the double abdication of the Turkish throne; and, were not his motives debased by an alloy of superstition; we must praise the royal philosopher,<sup>13</sup> who at the age of forty could discern the vanity of human greatness. Resigning the sceptre to his son, he retired to the pleasant residence of Magnesia; but he retired to the society of saints and hermits. It was not till the fourth century of the Hegira, that the religion of Mahomet had been corrupted by an institution so adverse to his genius; but in the age of the crusades, the various orders of Dervishes were multiplied by the example of the Christian, and even the Latin, monks.<sup>14</sup> The lord of nations submitted to fast, and pray, and turn round in endless rotation with the fanatics, who mistook the giddiness of the head for the illumination of the spirit.<sup>15</sup> But he was soon awakened from this dream of

12 See Chalcondyles (l. vii. p. 186. 198), Ducas (c. 33), and Marinus Barletius (in Vit. Scanderbeg, p. 145, 146). In his good faith towards the garrison of Szigrađe, he was a lesson and example to his son Mahomet.

13 Voltaire (*Essai sur l'Histoire Générale*, c. 89. p. 283, 284.) admires *le Philosophe Turc*; would he have bestowed the same praise on a Christian prince for retiring to a monastery? In his way, Voltaire was a bigot, an intolerant bigot.

14 See the articles *Dervische*, *Fakir*, *Nasser*, *Rohbaniat*, in d'Herbelot's *Bibliothèque Orientale*. Yet the subject is superficially treated from the Persian and Arabian writers. It is among the Turks that these orders have principally flourished.

15 Rycaut (in the present state of the Ottoman Empire, p. 242...268.) af-

enthusiasm, by the Hungarian invasion; and his obedient son was the foremost to urge the public danger and the wishes of the people. Under the banner of their veteran leader, the Janizaries fought and conquered; but he withdrew from the field of Varna, again to pray, to fast, and to turn round with his Magnesian brethren. These pious occupations were again interrupted by the danger of the state. A victorious army disdained the inexperience of their youthful ruler: the city of Adrianople was abandoned to rapine and slaughter; and the unanimous divan implored his presence to appease the tumult, and prevent the rebellion, of the Janizaries. At the well-known voice of their master, they trembled and obeyed; and the reluctant sultan was compelled to support his splendid servitude, till, at the end of four years, he was relieved by the angel of death. Age or disease, misfortune or caprice, have tempted several princes to descend from the throne; and they have had leisure to repent of their irretrievable step. But Amurath alone, in the full liberty of choice, after the trial of empire and solitude, has repeated his preference of a private life.

After the departure of his Greek brethren, Eugenius had not been unmindful of their temporal interest; and his tender regard for the Byzantine empire was animated by a just apprehension of the Turks, who approached, and might soon invade, the borders of Italy. But the spirit of the crusades had expired; and the coldness of the Franks was not less unreasonable than their headlong passion. In the eleventh century, a fanatic monk could precipitate Europe on Asia for the recovery of the holy sepulchre; but in the fifteenth, the most pressing motives of religion and policy were insufficient to unite the Latins in the defence of Christendom. Germany was an inexhaustible store-house of men and arms:<sup>16</sup> but that complex and languid body required the im-

Eugenius  
forms a  
league  
against the  
Turks,  
A. D.  
1443.

fords much information, which he drew from his personal conversation with the heads of the dervishes, most of whom ascribed their origin to the time of Orchan. He does not mention the *Zichide* of Chalcondyles (l. vii. p. 286.) among whom Amurath retired: the *Seids* of that author are the descendants of Mahomet.

16 In the year 1431, Germany raised 40,000 horse, men at arms, against the Hussites of Bohemia (Lefant, Hist. du Concile de Basle, tom. i. p. 318). At the siege of Nuy on the Rhine in 1474, the princes, prelates, and cities, sent their respective quotas: and the bishop of Munster (qui n'est pas des plus grands) furnished 1400 horse, 6000 foot, all in green, with 1200 waggons. The united armies of the king of England and the duke of Burgundy scarcely equal-



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pulse of a vigorous hand; and Frederic the third was alike impotent in his personal character and his Imperial dignity. A long war had impaired the strength, without satiating the animosity of France and England:<sup>17</sup> but Philip, duke of Burgundy, was a vain and magnificent prince; and he enjoyed, without danger or expense, the adventurous piety of his subjects, who sailed, in a gallant fleet, from the coast of Flanders to the Hellespont. The maritime republics of Venice and Genoa were less remote from the scene of action; and their hostile fleets were associated under the standard of St. Peter. The kingdoms of Hungary and Poland, which covered as it were the interior pale of the Latin church, were the most nearly concerned to oppose the progress of the Turks. Arms were the patrimony of the Scythians and Sarmatians, and these nations might appear equal to the contest, could they point, against the common foe, those swords that were so wantonly drawn in bloody and domestic quarrels. But the same spirit was adverse to concord and obedience: a poor country and a limited monarch are incapable of maintaining a standing force; and the loose bodies of Polish and Hungarian horse were not armed with the sentiments and weapons which, on some occasions, have given irresistible weight to the French chivalry. Yet, on this side, the designs of the Roman pontiff, and the eloquence of cardinal Julian, his legate, were promoted by the circumstances of the times;<sup>18</sup> by the union of the two crowns on the head of Ladislaus,<sup>19</sup> a young and ambitious soldier; by the valour of an hero, whose name, the name of John Huniades, was already popular among the Christians, and formidable to the Turks. An endless treasure of pardons and indulgences

led one-third of this German host (*Memoires de Philippe de Comines*, l. iv. c. 2). At present six or seven hundred thousand men are maintained in constant pay and admirable discipline, by the powers of Germany.

17 It was not till the year 1444, that France and England could agree on a truce of some months (See Rymer's *Fœdera*, and the chronicles of both nations).

18 In the Hungarian crusade, Spondanus (*Annal. Eccles. A. D. 1443, 1444.*) has been my leading guide. He has diligently read, and critically compared, the Greek and Turkish materials, the historians of Hungary, Poland, and the West. His narrative is perspicuous, and where he can be free from a religious bias, the judgment of Spondanus is not contemptible.

19 I have curtailed the harsh letter (*Wladislaus*) which most writers affix to his name, either in compliance with the Polish pronunciation, or to distinguish him from his rival the infant Ladislaus of Austria. Their competition for the crown of Hungary is described by Callimachus (l. i, ii. p. 447...486), Bonfinius (*Decad. iii. l. iv.*), Spondanus and Lenfant.

was scattered by the legate; many private warriors of France and Germany enlisted under the holy banner; and the crusade derived some strength, or at least some reputation, from the new allies, both of Europe and Asia. A fugitive despot of Servia exaggerated the distress and ardour of the Christians beyond the Danube, who would unanimously rise to vindicate their religion and liberty. The Greek emperor,<sup>20</sup> with a spirit unknown to his fathers, engaged to guard the Bosphorus, and to sally from Constantinople at the head of his national and mercenary troops. The sultan of Caramania<sup>21</sup> announced the retreat of Amurath, and a powerful diversion in the heart of Anatolia; and if the fleets of the West could occupy at the same moment the streights of the Hellespont, the Ottoman monarchy would be dissevered and destroyed. Heaven and earth must rejoice in the perdition of the miscreants; and the legate, with prudent ambiguity, instilled the opinion of the invisible, perhaps the visible, aid, of the Son of God, and his divine Mother.

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Of the Polish and Hungarian diets, a religious war was the unanimous cry; and Ladislaus, after passing the Danube, led an army of his confederate subjects as far as Sophia, the capital of the Bulgarian kingdom. In this expedition they obtained two signal victories, which were justly ascribed to the valour and conduct of Huniades. In the first, with a vanguard of ten thousand men, he surprised the Turkish camp; in the second, he vanquished and made prisoner the most renowned of their generals, who possessed the double advantage of ground and numbers. The approach of winter, and the natural and artificial obstacles of mount Hæmus, arrested the progress of the hero, who measured a narrow interval of six days' march from the foot of the mountains to the hostile towers of Adrianople, and the friendly capital of the Greek empire. The retreat was undisturbed; and the entrance into Buda was at once a military and religious triumph. An ecclesiastical procession was followed by the king

Ladislaus,  
king of  
Poland  
and Hun-  
gary,  
marches  
against  
them;

20 The Greek historians, Phranza, Chalcondyles, and Ducas, do not ascribe to their prince a very active part in this crusade, which he seems to have promoted by his wishes, and injured by his fears.

21 Cantemir (p. 88.) ascribes to his policy the original plan, and transcribes his animating epistle to the king of Hungary. But the Mahometan powers are seldom informed of the state of Christendom; and the situation and correspondence of the knights of Rhodes must connect them with the sultan of Caramania.

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Turkish  
peace.

and his warriors on foot: he nicely balanced the merits and rewards of the two nations; and the pride of conquest was blended with the humble temper of Christianity. Thirteen bashaws, nine standards, and four thousand captives, were unquestionable trophies; and as all were willing to believe, and none were present to contradict, the crusaders multiplied, with unblushing confidence, the myriads of Turks whom they had left on the field of battle.<sup>22</sup> The most solid proof, and the most salutary consequence, of victory, was a deputation from the divan to solicit peace, to restore Servia, to ransom the prisoners, and to evacuate the Hungarian frontier. By this treaty, the rational objects of the war were obtained: the king, the despot, and Huniades himself, in the diet of Segedin, were satisfied with public and private emolument; a truce of ten years was concluded; and the followers of Jesus and Mahomet, who swore on the Gospel and the Koran, attested the word of God as the guardian of truth and the avenger of perfidy. In the place of the Gospel, the Turkish ministers had proposed to substitute the Eucharist, the real presence of the Catholic deity; but the Christians refused to profane their holy mysteries; and a superstitious conscience is less forcibly bound by the spiritual energy, than by the outward and visible symbols, of an oath.<sup>23</sup>

Violation  
of the  
peace,A. D.  
1444.

During the whole transaction, the cardinal legate had observed a sullen silence, unwilling to approve, and unable to oppose, the consent of the king and people. But the diet was not dissolved before Julian was fortified by the welcome intelligence, that Anatolia was invaded by the Caramanian, and Thrace by the Greek emperor; that the fleets of Genoa, Venice, and Burgundy, were masters of the Hellespont; and that the allies, informed of the victory, and ignorant of the treaty, of Ladislaus, impatiently waited for the return of his victorious army. "And is it thus," exclaimed the

22 In their letters to the emperor Frederic III. the Hungarians slay 300,000 Turks in one battle; but the modest Julian reduces the slaughter to 6000, or even 2000 infidels (*Æneas Sylvius in Europ. c. 5. and epist. 44. 81. apud Spondanum*).

23 See the origin of the Turkish war, and the first expedition of Ladislaus, in the viii and vith books of the ii d Decad of Bonfinius, who, in his division and style, copies Livy with tolerable success. Callimachus (l. ii. p. 487...496.) is still more pure and authentic.

cardinal,<sup>24</sup> “that you will desert their expectations and your own fortune. It is to them, to your God, and your fellow-Christians, that you have pledged your faith; and that prior obligation annihilates a rash and sacrilegious oath to the enemies of Christ. His vicar on earth is the Roman pontiff; without whose sanction you can neither promise nor perform. In his name I absolve your perjury and sanctify your arms: follow my footsteps in the paths of glory and salvation; and if still ye have scruples, devolve on my head the punishment and the sin.” This mischievous casuistry was seconded by his respectable character, and the levity of popular assemblies: war was resolved, on the same spot where peace had so lately been sworn; and, in the execution of the treaty, the Turks were assaulted by the Christians; to whom, with some reason, they might apply the epithet of infidels. The falsehood of Ladislaus to his word and oath, was palliated by the religion of the times: the most perfect, or at least the most popular, excuse would have been the success of his arms and the deliverance of the Eastern church. But the same treaty which should have bound his conscience, had diminished his strength. On the proclamation of the peace, the French and German volunteers departed with indignant murmurs: the Poles were exhausted by distant warfare, and perhaps disgusted with foreign command; and their palatines accepted the first licence, and hastily retired to their provinces and castles. Even Hungary was divided by faction, or restrained by a laudable scruple; and the relics of the crusade that marched in the second expedition, were reduced to an inadequate force of twenty thousand men. A Walachian chief, who joined the royal standard with his vassals, presumed to remark that their numbers did not exceed the hunting retinue that sometimes attended the sultan; and the gift of two horses of matchless speed, might admonish Ladislaus of his secret foresight of the event. But the despot of Servia, after the restoration of his country and children, was tempted

24 I do not pretend to warrant the literal accuracy of Julian's speech, which is variously worded by Callimachus (l. iii. p. 505...507), Bonfinius (Dec. iii. l. vi. p. 457, 458), and other historians, who might indulge their own eloquence, while they represent one of the orators of the age. But they all agree in the advice and arguments for perjury, which in the field of controversy are fiercely attacked by the protestants, and feebly defended by the Catholics. The latter are discouraged by the misfortune of Warna.



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by the promise of new realms; and the inexperience of the king, the enthusiasm of the legate, and the martial presumption of Huniades himself, were persuaded that every obstacle must yield to the invincible virtue of the sword and the cross. After the passage of the Danube, two roads might lead to Constantinople and the Hellespont; the one direct, abrupt, and difficult, through the mountains of Hæmus; the other more tedious and secure, over a level country, and along the shores of the Euxine; in which their flanks, according to the Scythian discipline, might always be covered by a moveable fortification of waggons. The latter was judiciously preferred: the Catholics marched through the plains of Bulgaria, burning, with wanton cruelty, the churches and villages of the Christian natives; and their last station was at Warnæ, near the sea-shore; on which the defeat and death of Ladislaus have bestowed a memorable name.<sup>25</sup>

Battle of  
Warnæ,  
A. D.  
1444,  
Nov. 10.

It was on this fatal spot, that, instead of finding a confederate fleet to second their operations, they were alarmed by the approach of Amurath himself, who had issued from his Magnesian solitude, and transported the forces of Asia to the defence of Europe. According to some writers, the Greek emperor had been awed, or seduced, to grant the passage of the Bosphorus; and an indelible stain of corruption is fixed on the Genoese, or the pope's nephew, the Catholic admiral, whose mercenary connivance betrayed the guard of the Hellespont. From Adrianople, the sultan advanced by hasty marches, at the head of sixty thousand men; and when the cardinal, and Huniades, had taken a nearer survey of the numbers and order of the Turks, these ardent warriors proposed the tardy and impracticable measure of a retreat. The king alone was resolved to conquer or die; and his resolution had almost been crowned with a glorious and salutary victory. The princes were opposite to each other in the centre; and the Beglerbegs, or generals of Anatolia and Rumania, commanded on the right and left against the adverse divisions of the despot and Huniades. The

<sup>25</sup> Warnæ, under the Grecian name of Odessus, was a colony of the Milesians, which they denominated from the hero Ulysses (Cellarius, tom. i. p. 374. d'Anville, tom. i. p. 312) According to Arrian's *Periplus of the Euxine* (p. 24, 25 in the 1st volume of Hudson's *Geographers*), it was situate 1740 stadia, or furlongs, from the mouth of the Danube, 2140 from Byzantium, and 360 to the north of a ridge or promontory of mount Hæmus, which advances into the sea.

Turkish wings were broken on the first onset: but the advantage was fatal; and the rash victors, in the heat of the pursuit, were carried away far from the annoyance of the enemy or the support of their friends. When Amurath beheld the flight of his squadrons, he despaired of his fortune, and that of the empire: a veteran Janizary seized his horse's bridle; and he had the magnanimity to pardon and reward the soldier who dared to perceive the terror, and arrest the flight, of his sovereign. A copy of the treaty, the monument of Christian perfidy, had been displayed in the front of battle; and it is said, that the sultan in his distress, lifting his eyes and his hands to heaven, implored the protection of the God of truth; and called on the prophet Jesus himself to avenge the impious mockery of his name and religion.<sup>26</sup> With inferior numbers and disordered ranks, the king of Hungary rushed forwards in the confidence of victory, till his career was stopped by the impenetrable phalanx of the Janizaries. If we may credit the Ottoman annals, his horse was pierced by the javelin of Amurath;<sup>27</sup> he fell among the spears of the infantry; and a Turkish soldier proclaimed with a loud voice, "Hungarians, behold the head of your king!" The death of Ladislaus was the signal of their defeat. On his return from an intemperate pursuit, Huniades deplored his error and the public loss: he strove to rescue the royal body, till he was overwhelmed by the tumultuous crowd of the victors and vanquished; and the last efforts of his courage and conduct were exerted to save the remnant of his Walachian cavalry. Ten thousand Christians were slain in the disastrous battle of Warna: the loss of the Turks, more considerable in numbers, bore a smaller proportion to their total strength; yet the philosophic sultan was not ashamed to confess, that his ruin must be the consequence of a second and similar victory. At his command a column was erected on the spot where Ladislaus had fallen; but the modest inscription, instead of accusing the rashness, recorded

Death of  
Ladislaus.

26 Some Christian writers affirm, that he drew from his bosom the host or wafer on which the treaty had *not* been sworn. The Moslems suppose, with more simplicity, an appeal to God and his prophet Jesus, which is likewise insinuated by Callimachus (l. iii. p. 516. Spondan. A. D. 1444, No. 8).

27 A critic will always distrust these *spolia opima* of a victorious general, so difficult for valour to obtain, so easy for flattery to invent (Cantemir, p. 90, 91). Callimachus (l. iii. p. 517.) more simply and probably affirms, *supervenientibus Janizariis, telorum multitudine, non tam confessus est, quam obrutus.*

CHAP. the valour, and bewailed the misfortune, of the Hungarian  
LXVII. youth.<sup>28</sup>

The cardi-  
nal Julian.

Before I lose sight of the field of Warna, I am tempted to pause on the character and story of two principal actors, the cardinal Julian and John Huniades. Julian<sup>29</sup> Cæsarini was born of a noble family of Rome: his studies had embraced both the Latin and Greek learning, both the sciences of divinity and law; and his versatile genius<sup>3</sup> was equally adapted to the schools, the camp, and the court. No sooner had he been invested with the Roman purple, than he was sent into Germany to arm the empire against the rebels and heretics of Bohemia. The spirit of persecution is unworthy of a Christian; the military profession ill becomes a priest; but the former is excused by the times; and the latter was ennobled by the courage of Julian, who stood dauntless and alone in the disgraceful flight of the German host. As the pope's legate, he opened the council of Basil; but the president soon appeared the most strenuous champion of ecclesiastical freedom; and an opposition of seven years was conducted by his ability and zeal. After promoting the strongest measures against the authority and person of Eugenius, some secret motive of interest or conscience engaged him to desert on a sudden the popular party. The cardinal withdrew himself from Basil to Ferrara; and, in the debates of the Greeks and Latins, the two nations admired the dexterity of his arguments and the depth of his theological erudition.<sup>30</sup> In his Hungarian embassy we have already seen the mischievous effects of his sophistry and eloquence, of which Julian himself was the first victim.

28 Besides some valuable hints from Æneas Sylvius, which are diligently collected by Spondanus, our best authorities are three historians of the xvth century, Philippus Callimachus (de Rebus a Vladislao Polonorum atque Hungarorum Rege gestis, libri iii. in Bel. Script. Rerum Hungaricarum, tom. i. p. 433...518), Bonfinius (decad. iii. l. v. p. 460...467), and Chalcocondyles (l. vii. p. 165...179). The two first were Italians, but they passed their lives in Poland and Hungary (Fabric. Bibliot. Latin. med. et infimæ Ætatis, tom. i. p. 324. Vossius de Hist. Latin. l. iii. c. 8. 11. Bayle, Dictionnaire, BONFINIUS). A small tract of Fælix Petancius, chancellor of Segnia (ad calcem Cuspinian. de Cæsaribus, p. 716...722), represents the theatre of the war in the xvth century.

29 M. Lenfant has described the origin (Hist. du Concile de Basle, tom. i. p. 247, &c.), and Bohemian campaign (p. 315, &c.), of cardinal Julian. His services at Basil and Ferrara, and his unfortunate end, are occasionally related by Spondanus, and the continuator of Fleury.

30 Syropulus honourably praises the talents of an enemy (p. 117):  
*τοιαντα τινα ειπεν ὁ Ἰηλδιανος, πεπλατυσμενως αἰσαν και λογικως, και μετ επισημης και δεινотωτος Ῥητορικος.*



The cardinal, who performed the duties of a priest and a soldier, was lost in the defeat of Warua. The circumstances of his death are variously related; but it is believed, that a weighty incumbrance of gold impeded his flight, and tempted the cruel avarice of some Christian fugitives.

From an humble, or at least a doubtful origin, the merit of John Huniades promoted him to the command of the Hungarian armies. His father was a Walachian, his mother a Greek; her unknown race might possibly ascend to the emperors of Constantinople; and the claims of the Walachians, with the surname of Corvinus, from the place of his nativity, might suggest a thin pretence for mingling his blood with the patricians of ancient Rome.<sup>31</sup> In his youth he served in the wars of Italy; and was retained, with twelve horsemen, by the bishop of Zagrab: the valour of the *white knight*<sup>32</sup> was soon conspicuous; he increased his fortunes by a noble and wealthy marriage; and in the defence of the Hungarian borders, he won in the same year three battles against the Turks. By his influence, Ladislaus of Poland obtained the crown of Hungary; and the important service was rewarded by the title and office of Waivod of Transylvania. The first of Julian's crusades added two Turkish laurels on his brow; and in the public distress the fatal errors of Warua were forgotten. During the absence and minority of Ladislaus of Austria, the titular king, Huniades was elected supreme captain and governor of Hungary; and if envy at first was silenced by terror, a reign of twelve years supposes the arts of policy as well as of war. Yet the idea of a consummate general is not delineated in his campaigns; the white knight fought with the hand rather than the head, as the chief of desultory Barbarians, who attack without fear and fly without shame; and his military life is composed of a romantic alternative of victories and escapes. By the Turks, who employed his name to frighten their perverse children, he was corruptly denominated *Jan-*

John Cor-  
vinus Hu-  
niades.

<sup>31</sup> See Bonfinius, decad iii. l. iv. p. 423. Could the Italian historian pronounce, or the king of Hungary hear, without a blush, the absurd flattery, which confounded the name of a Walachian village with the casual, though glorious, epithet of a single branch of the Valerian family at Rome?

<sup>32</sup> Philip de Comines (Memoirs, l. vi. c. 13), from the tradition of the times, mentions him with high encomiums, but under the whimsical name of the Chevalier Blanc de Valaigne (Valachia). The Greek Chalcocondyles, and the Turkish Annals of Leunclavius, presume to accuse his fidelity or valour.



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*cus Lain*, or the Wicked: their hatred is the proof of their esteem; the kingdom which he guarded was inaccessible to their arms: and they felt him most daring and formidable, when they fondly believed the captain and his country irrecoverably lost. Instead of confining himself to a defensive war, four years after the defeat of *Warna* he again penetrated into the heart of *Bulgaria*; and in the plain of *Cossova* sustained, till the third day, the shock of the Ottoman army, four times more numerous than his own. As he fled alone through the woods of *Walachia*, the hero was surprised by two robbers; but while they disputed a gold chain that hung at his neck, he recovered his sword, slew the one, terrified the other, and, after new perils of captivity or death, consoled by his presence an afflicted kingdom. But the last and most glorious action of his life was the defence of *Belgrade* against the powers of *Mahomet* the second in person. After a siege of forty days, the Turks, who had already entered the town, were compelled to retreat; and the joyful nations celebrated *Huniades* and *Belgrade* as the bulwarks of Christendom.<sup>33</sup> About a month after this great deliverance, the champion expired; and his most splendid epitaph is the regret of the Ottoman prince, who sighed that he could no longer hope for revenge against the single antagonist who had triumphed over his arms. On the first vacancy of the throne, *Matthias Corvinus*, a youth of eighteen years of age, was elected and crowned by the grateful Hungarians. His reign was prosperous and long: *Matthias* aspired to the glory of a conqueror and a saint; but his purest merit is the encouragement of learning; and the Latin orators and historians, who were invited from Italy by the son, have shed the lustre of their eloquence on the father's character.<sup>34</sup>

His defence of  
Belgrade  
and death,  
A.D. 1456,  
July 22,  
Sept. 4.

33 See *Bonfinius* (decad iii. l. viii. p. 492.) and *Spondanus* (A. D. 1456, No. 1...7). *Huniades* shared the glory of the defence of *Belgrade* with *Capistran*, a Franciscan friar; and in their respective narratives, neither the saint nor the hero condescend to take notice of his rival's merit.

34 See *Bonfinus*, decad iii. l. viii. ...decad iv. l. viii. The observations of *Spondanus* on the life and character of *Matthias Corvinus*, are curious and critical (A. D. 1464, No. 1. 1475, No. 6. 1476, No. 14...16. 1490, No. 4, 5). Italian fame was the object of his vanity. His actions are celebrated in the *Epitome Rerum Hungaricarum* (p. 322...412.) of *Peter Ranzanus*, a Sicilian. His wise and facetious sayings are registered by *Guilielmus Bartolinus* (*Journal* (528...568): and we have a particular narrative of his wedding and coronation. These three tracts are all contained in the first vol. of *Bel's* *Scipio* and *Matthias Hungaricarum*.

In the list of heroes, John Huniades and Scanderbeg are commonly associated:<sup>35</sup> and they are both entitled to our notice, since their occupation of the Ottoman arms delayed the ruin of the Greek empire. John Castriot, the father of Scanderbeg,<sup>36</sup> was the hereditary prince of a small district of Epirus or Albania, between the mountains and the Adriatic sea. Unable to contend with the sultan's power, Castriot submitted to the hard conditions of peace and tribute: he delivered his four sons as the pledges of his fidelity; and the Christian youths, after receiving the mark of circumcision, were instructed in the Mahometan religion, and trained in the arms and arts of Turkish policy.<sup>37</sup> The three elder brothers were confounded in the crowd of slaves; and the poison to which their deaths are ascribed, cannot be verified or disproved by any positive evidence. Yet the suspicion is in a great measure removed by the kind and paternal treatment of George Castriot, the fourth brother, who, from his tender youth, displayed the strength and spirit of a soldier. The successive overthrow of a Tartar and two Persians, who carried a proud defiance to the Turkish court, recommended him to the favour of Amurath, and his Turkish appellation of Scanderbeg (*Iskender Beg*), or the lord Alexander, is an indelible memorial of his glory and servitude. His father's principality was reduced into a province: but the loss was compensated by the rank and title of Sanjak, a command of five thousand horse, and the prospect of the first dignities of the empire. He served with honour in the wars of Europe and Asia; and we may smile at the art or credulity of the historian, who supposes, that in every encounter he spared the Christians, while he fell with a thundering arm on his Musulman foes. The glory of Huniades is without reproach; he fought in the defence of his reli-

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Birth and education of Scanderbeg, prince of Albania, A. D. 1404...1413, &c.

35 They are ranked by Sir William Temple, in his pleasing Essay on Heroic Virtue (works, vol. iii. p. 385), among the seven chiefs who have deserved without wearing, a royal crown; Belisarius, Narses, Gonsalvo of Cordova, William first prince of Orange, Alexander duke of Parma, John Huniades, and George Castriot, or Scanderbeg.

36 I could wish for some simple, authentic memoirs of a friend of Scanderbeg, which would introduce me to the man, the time, and the place. In the old and national history of Marinus Barletius, a priest of Scodra (de Vitâ, Moribus, et Rebus gestis Georgii Castrioti, &c. libri xiii. p. 367. Argentorat. 1537, in fol.), his gawdy and cumbersome robes are stuck with many false jewels. See likewise Chalcocondyles, l. vii. p. 185. l. viii. p. 229.

37 His circumcision, education, &c. are marked by Marinus with brevity and reluctance (l. i. p. 6, 7).

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His revolt  
from the  
Turks,  
A. D.  
1443.  
Nov. 28.

gion and country; but the enemies who applaud the patriot, have branded his rival with the name of traitor and apostate. In the eyes of the Christians, the rebellion of Scanderbeg is justified by his father's wrongs, the ambiguous death of his three brothers, his own degradation, and the slavery of his country; and they adore the generous, though tardy, zeal, with which he asserted the faith and independence of his ancestors. But he had imbibed from his ninth year the doctrines of the Koran: he was ignorant of the Gospel; the religion of a soldier is determined by authority and habit; nor is it easy to conceive what new illumination at the age of forty<sup>38</sup> could be poured into his soul. His motives would be less exposed to the suspicion of interest or revenge, had he broken his chain from the moment that he was sensible of its weight: but a long oblivion had surely impaired his original right; and every year of obedience and reward had cemented the mutual bond of the sultan and his subject. If Scanderbeg had long harboured the belief of Christianity and intention of revolt, a worthy mind must condemn the base dissimulation, that could serve only to betray, that could promise only to be foresworn, that could actively join in the temporal and spiritual perdition of so many thousands of his unhappy brethren. Shall we praise a secret correspondence with Huniades, while he commanded the vanguard of the Turkish army? shall we excuse a desertion of his standard, a treacherous desertion which abandoned the victory to the enemies of his benefactor? In the confusion of a defeat, the eye of Scanderbeg was fixed on the Reis Effendi or principal secretary: with a dagger at his breast, he extorted a firman or patent for the government of Albania; and the murder of the guiltless scribe and his train, prevented the consequences of an immediate discovery. With some bold companions, to whom he had revealed his design, he escaped in the night, by rapid marches, from the field of battle to his paternal mountains. The gates of Croya were opened to the royal mandate; and no sooner did he

<sup>38</sup> Since Scanderbeg died A. D. 1466, in the sixty-third year of his age (Marinus, l. xiii. p. 370), he was born in 1403; since he was torn from his parents by the Turks, when he was *novemis* (Marinus, l. i. p. 1. 6), that event must have happened in 1412, nine years before the accession of Amurath II. who must have inherited, not acquired, the Albanian slave. Spondanus has remarked this inconsistency, A. D. 1431, No. 31. 1443, No. 14.

command the fortress, than George Castriot dropt the mask of dissimulation; abjured the prophet and the sultan, and proclaimed himself the avenger of his family and country. The names of religion and liberty provoked a general revolt: the Albanians, a martial race, were unanimous to live and die with their hereditary prince; and the Ottoman garrisons were indulged in the choice of martyrdom or baptism. In the assembly of the states of Epirus, Scanderbeg was elected general of the Turkish war; and each of the allies engaged to furnish his respective proportion of men and money. From these contributions, from his patrimonial estate, and from the valuable salt-pits of Selina, he drew an annual revenue of two hundred thousand ducats;<sup>39</sup> and the entire sum, exempt from the demands of luxury, was strictly appropriated to the public use. His manners were popular; but his discipline was severe; and every superfluous vice was banished from his camp: his example strengthened his command; and under his conduct, the Albanians were invincible in their own opinion and that of their enemies. The bravest adventurers of France and Germany were allured by his fame and retained in his service: his standing militia consisted of eight thousand horse and seven thousand foot; the horses were small, the men were active: but he viewed with a discerning eye the difficulties and resources of the mountains; and, at the blaze of the beacons, the whole nation was distributed in the strongest posts. With such unequal arms, Scanderbeg resisted twenty-three years the powers of the Ottoman empire; and two conquerors, Amurath the second, and his greater son, were repeatedly baffled by a rebel, whom they pursued with seeming contempt and implacable resentment. At the head of sixty thousand horse and forty thousand Janizaries, Amurath entered Albania; he might ravage the open country, occupy the defenceless towns, convert the churches into moschs, circumcise the Christian youths, and punish with death his adult and obstinate captives: but the conquests of the sultan were confined to the petty fortress of Sfetigrade; and the garrison, invincible to his arms, was oppressed by a paltry artifice and a superstitious scruple.<sup>40</sup> Amurath retired with

His valour.

<sup>39</sup> His revenue and forces are luckily given by Marinus (l. ii. p. 44).

<sup>40</sup> There were two Dibras, the upper and lower, the Bulgarian and Alba-



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shame and loss from the walls of Croya, the castle and residence of the Castriots; the march, the siege, the retreat, were harassed by a vexatious, and almost invisible, adversary;<sup>41</sup> and the disappointment might tend to embitter, perhaps to shorten, the last days of the sultan.<sup>42</sup> In the fulness of conquest, Mahomet the second still felt at his bosom this domestic thorn: his lieutenants were permitted to negotiate a truce; and the Albanian prince may justly be praised as a firm and able champion of his national independence. The enthusiasm of chivalry and religion has ranked him with the names of Alexander and Pyrrhus; nor would they blush to acknowledge their intrepid countryman: but his narrow dominion, and slender powers, must leave him at an humble distance below the heroes of antiquity, who triumphed over the East and the Roman legions. His splendid achievements, the bashaws whom he encountered, the armies that he discomfited, and the three thousand Turks who were slain by his single hand, must be weighed in the scales of suspicious criticism. Against an illiterate enemy, and in the dark solitude of Epirus, his partial biographers may safely indulge the latitude of romance: but their fictions are exposed by the light of Italian history; and they afford a strong presumption against their own truth, by a fabulous tale of his exploits, when he passed the Adriatic with eight hundred horse to the succour of the king of Naples.<sup>43</sup> Without disparagement to his fame, they might have owned that he was finally oppressed by the Ottoman powers: in his extreme danger, he applied to pope Pius the second for a refuge in the ecclesiastical state; and his resources were al-

nian; the former, 70 miles from Croya (l. i. p. 17), was contiguous to the fortress of Sfetigrade, whose inhabitants refused to drink from a well into which a dead dog had traiterously been cast (l. v. p. 139, 140). We want a good map of Epirus.

41 Compare the Turkish narrative of Cantemir (p. 92) with the pompous and prolix declamation in the fourth, fifth, and sixth books of the Albanian priest, who has been copied by the tribe of strangers and moderns.

42 In honour of his hero, Barletius (l. vi. p. 188...192.) kills the sultan, by disease indeed, under the walls of Croya. But this audacious fiction is disproved by the Greeks and Turks, who agree in the time and manner of Amurath's death at Adrianople.

43 See the marvels of his Calabrian expedition in the ninth and tenth books of Marinus Barletius, which may be rectified by the testimony or silence of Muratori (*Annali d'Italia*, tom. xiii. p. 291.) and his original authors (Joh. Simonetta de Rebus Francisci Sfortiae, in Muratori, *Script. Rerum Ital.* tom. xxi. p. 728 et alios). The Albanian cavalry, under the name of *Stradiots*, soon became famous in the wars of Italy (*Memoires de Comines*, l. viii. c. 5).

most exhausted, since Scanderbeg died a fugitive at Lissus on the Venetian territory.<sup>44</sup> His sepulchre was soon violated by the Turkish conquerors; but the Janizaries, who wore his bones enchased in a bracelet, declared by this superstitious amulet their involuntary reverence for his valour. The instant ruin of his country may redound to the hero's glory; yet, had he balanced the consequences of submission and resistance, a patriot perhaps would have declined the unequal contest which must depend on the life and genius of one man. Scanderbeg might indeed be supported by the rational, though fallacious, hope, that the pope, the king of Naples, and the Venetian republic, would join in the defence of a free and Christian people, who guarded the sea-coast of the Adriatic, and the narrow passage from Greece to Italy. His infant son was saved from the national shipwreck; the Castriots<sup>45</sup> were invested with a Neapolitan dukedom, and their blood continues to flow in the noblest families of the realm. A colony of Albanian fugitives obtained a settlement in Calabria, and they preserve at this day the language and manners of their ancestors.<sup>46</sup>

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and death,  
A. D.  
1467,  
Jan. 17:

In the long career of the decline and fall of the Roman empire, I have reached at length the last reign of the princes of Constantinople, who so feebly sustained the name and majesty of the Cæsars. On the decease of John Palæologus, who survived about four years the Hungarian crusade,<sup>47</sup> the royal family, by the death of Andronicus and the monastic profession of Isidore, was reduced to three princes, Constantine, Demetrius, and Thomas, the surviving sons of the emperor Manuel. Of these the first and the last were far distant in the Morea; but Demetrius, who possessed the domain of Selybria, was in the suburbs, at the head of a

Constantine, the last of the Roman or Greek emperors,  
A. D.  
1448.  
Nov. 1...  
A. D.  
1453,  
May 29.

44 Spondanus, from the best evidence and the most rational criticism, has reduced the giant Scanderbeg to the human size (A. D. 1461, No. 20. 1463, No. 9. 1465, No. 12, 13. 1467, No. 1). His own letter to the pope, and the testimony of Phranza (l. iii. c. 28.) a refugee in the neighbouring isle of Corfu, demonstrate his last distress, which is awkwardly concealed by Marinus Barletius (l. x).

45 See the family of the Castriots, in Ducange (Fam. Dalmaticæ, &c. xviii. p. 348...350).

46 Th's colony of Albanese is mentioned by Mr. Swinburne (Travels into the Two Sicilies, vol. i. p. 350...354).

47 The chronology of Phranza is clear and authentic; but instead of four years and seven months, Spondanus (A. D. 1445, No. 7.) assigns seven or eight years to the reign of the last Constantine, which he deduces from a spurious epistle of Eugenius IV. to the king of Æthiopia.

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party: his ambition was not chilled with the public distress; and his conspiracy with the Turks and the schismatics had already disturbed the peace of his country. The funeral of the late emperor was accelerated with singular, and even suspicious, haste; the claim of Demetrius to the vacant throne was justified by a trite and flimsy sophism, that he was born in the purple, the eldest son of his father's reign. But the empress-mother, the senate and soldiers, the clergy and people, were unanimous in the cause of the lawful successor; and the despot Thomas, who, ignorant of the change, accidentally returned to the capital, asserted with becoming zeal the interest of his absent brother. An ambassador, the historian Phranza, was immediately dispatched to the court of Adrianople. Amurath received him with honour and dismissed him with gifts; but the gracious approbation of the Turkish sultan announced his supremacy, and the approaching downfall of the Eastern empire. By the hands of two illustrious deputies, the Imperial crown was placed at Sparta on the head of Constantine. In the spring he sailed from the Morea, escaped the encounter of a Turkish squadron, enjoyed the acclamations of his subjects, celebrated the festival of a new reign, and exhausted by his donatives the treasure, or rather the indigence, of the state. The emperor immediately resigned to his brothers the possession of the Morea; and the brittle friendship of the two princes, Demetrius and Thomas, was confirmed in their mother's presence by the frail security of oaths and embraces. His next occupation was the choice of a consort. A daughter of the doge of Venice had been proposed; but the Byzantine nobles objected the distance between an hereditary monarch and an elective magistrate; and in their subsequent distress, the chief of that powerful republic was not unmindful of the affront. Constantine afterwards hesitated between the royal families of Trebizond and Georgia; and the embassy of Phranza represents in his public and private life the last days of the Byzantine empire.<sup>48</sup>

Embassies of  
Phranza,  
A. D. 1450  
...1452.

The *protovestiare*, or great chamberlain, Phranza, sailed from Constantinople as minister of a bridegroom; and the relics of wealth and luxury were applied to his pompous ap-

<sup>48</sup> Phranza, (l. iii. c. 1...6.) deserves credit and esteem.

pearance. His numerous retinue consisted of nobles and guards, of physicians and monks; he was attended by a band of music; and the term of his costly embassy was protracted above two years. On his arrival in Georgia or Iberia, the natives from the towns and villages flocked around the strangers; and such was their simplicity, that they were delighted with the effects, without understanding the cause, of musical harmony. Among the crowd was an old man, above an hundred years of age, who had formerly been carried away a captive by the Barbarians,<sup>49</sup> and who amused his hearers with a tale of the wonders of India,<sup>50</sup> from whence he had returned to Portugal by an unknown sea.<sup>51</sup> From this hospitable land, Phranza proceeded to the court of Trebizond, where he was informed by the Greek prince of the recent decease of Amurath. Instead of rejoicing in the deliverance, the experienced statesman expressed his apprehension, that an ambitious youth would not long adhere to the sage and pacific system of his father. After the sultan's decease, his Christian wife Maria,<sup>52</sup> the daughter of the Servian despot, had been honourably restored to her parents: on the fame of her beauty and merit, she was recommended by the ambassador as the most worthy object of the royal choice; and Phranza recapitulates and refutes the specious objections that might be raised against the proposal. The majesty of the purple would ennoble an unequal alliance; the bar of affinity might be removed by liberal alms and the dispensation of the church; the disgrace of Turkish nuptials had been repeatedly overlooked; and, though the fair Maria

49 Suppose him to have been captured in 1394, in Timour's first war in Georgia (Sherefeddin, l. iii. c. 50); he might follow his Tartar master into Hindostan in 1398, and from thence sail to the spice islands.

50 The happy and pious Indians lived an hundred and fifty years, and enjoyed the most perfect productions of the vegetable and mineral kingdoms. The animals were on a large scale; dragons seventy cubits, ants (the *formica Indica*) nine inches long, sheep like elephants, elephants like sheep. *Quidlibet audendi, &c.*

51 He sailed in a country vessel from the spice island to one of the ports of the exterior India; invenitque navem grandem *Ibericam*, quâ in *Portugalliam* est delatus. This passage, composed in 1477 (Phranza, l. iii. c. 30), twenty years before the discovery of the Cape of Good Hope, is spurious or wonderful. But this new geography is sullied by the old and incompatible error which places the source of the Nile in India.

52 Cantemir (p. 83), who styles her the daughter of Lazarus Ogli, and the Helen of the Servians, places her marriage with Amurath in the year 1424. It will not easily be believed, that in six-and twenty years cohabitation, the sultan corpus ejus non tetiget. After the taking of Constantinople, she fled to Mahomet. II. (Phranza, l. iii. c. 22).



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was near fifty years of age, she might yet hope to give an heir to the empire. Constantine listened to the advice, which was transmitted in the first ship that sailed from Trebizond; but the factions of the court opposed his marriage; and it was finally prevented by the pious vow of the sultana, who ended her days in the monastic profession. Reduced to the first alternative, the choice of Phranza was decided in favour of a Georgian princess; and the vanity of her father was dazzled by the glorious alliance. Instead of demanding, according to the primitive and national custom, a price for his daughter,<sup>53</sup> he offered a portion of fifty-six thousand, with an annual pension of five thousand ducats; and the services of the ambassador were repaid by an assurance, that, as his son had been adopted in baptism by the emperor, the establishment of his daughter should be the peculiar care of the empress of Constantinople. On the return of Phranza, the treaty was ratified by the Greek monarch, who with his own hand impressed three vermillion crosses on the golden bull, and assured the Georgian envoy, that in the spring his gallees should conduct the bride to her Imperial palace. But Constantine embraced his faithful servant, not with the cold approbation of a sovereign, but with the warm confidence of a friend, who, after a long absence, is impatient to pour his secrets into the bosom of his friend. “Since the death of my mother and of Cantacuzene, who alone advised me without interest or passion,<sup>54</sup> I am surrounded,” said the emperor, “by men whom I can neither love, nor trust, nor esteem. You are not a stranger to Lucas Notaras, the great admiral; obstinately attached to his own sentiments, he declares, both in private and public, that his sentiments are the absolute measure of my thoughts and actions. The rest of the courtiers are swayed by their personal or factionous views; and how can I consult the monks on questions of policy and marriage? I have yet much employment for your diligence and fidelity. In the spring you shall engage one of my brothers to solicit the succour of

State of  
the Byzantine  
court.

<sup>53</sup> The classical reader will recollect the offers of Agamemnon (*Iliad*, l. v. 144), and the general practice of antiquity.

<sup>54</sup> Cantacuzene (I am ignorant of his relation to the emperor of that name) was great domestic, a firm asserter of the Greek creed, and a brother of the queen of Servia, whom he visited with the character of ambassador (*Syropulus*, p. 37, 38. 45).

“the Western powers; from the Morea you shall sail to Cyprus on a particular commission; and from thence proceed to Georgia to receive and conduct the future empress.” “Your commands,” replied Phranza, “are irresistible; but deign, great sir,” he added, with a serious smile, “to consider that if I am thus perpetually absent from my family, my wife may be tempted either to seek another husband, or to throw herself into a monastery.” After laughing at his apprehensions, the emperor more gravely consoled him by the pleasing assurance that *this* should be his last service abroad, and that he destined for his son a wealthy and noble heiress; for himself, the important office of great logothete, or principal minister of state. The marriage was immediately stipulated; but the office, however incompatible with his own, had been usurped by the ambition of the admiral. Some delay was requisite to negotiate a consent and an equivalent; and the nomination of Phranza was half declared, and half suppressed, lest it might be displeasing to an insolent and powerful favourite. The winter was spent in the preparations of his embassy; and Phranza had resolved that the youth his son should embrace this opportunity of foreign travel, and be left, on the appearance of danger, with his maternal kindred of the Morea. Such were the private and public designs, which were interrupted by a Turkish war, and finally buried in the ruins of the empire.

## CHAP. LXVIII.

*Reign and Character of Mahomet the Second....Siege, Assault, and final Conquest, of Constantinople by the Turks...Death of Constantine Palæologus...Servitude of the Greeks...Extinction of the Roman Empire in the East...Consternation of Europe...Conquests and Death of Mahomet the Second.*

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Character  
of Maho-  
met II.

THE siege of Constantinople by the Turks attracts our first attention to the person and character of the great destroyer. Mahomet the second<sup>1</sup> was the son of the second Amurath; and though his mother has been decorated with the titles of Christian and princess, she is more probably confounded with the numerous concubines who peopled from every climate the haram of the sultan. His first education and sentiments were those of a devout Musulman; and as often as he conversed with an infidel, he purified his hands and face by the legal rites of ablution. Age and empire appear to have relaxed this narrow bigotry: his aspiring genius disdained to acknowledge a power above his own; and in his looser hours he presumed (it is said) to brand the prophet of Mecca as a robber and impostor. Yet the sultan persevered in a decent reverence for the doctrine and discipline of the Koran:<sup>2</sup> his private indiscretion must have been sacred from the vulgar ear; and we should suspect the credulity of strangers and sectaries, so prone to believe that a mind which is hardened against truth, must be armed with superior contempt for absurdity and error. Under the tuition of the most skilful masters, Mahomet advanced with an early and rapid progress in the paths of knowledge; and besides his native tongue, it is affirmed that he spoke or understood five languages,<sup>3</sup> the Arabic, the Persian, the Chaldaean or Hebrew, the Latin and the Greek. The Persian

1 For the character of Mahomet II. it is dangerous to trust either the Turks or the Christians. The most moderate picture appears to be drawn by Phranza (l. i. c. 33), whose resentment had cooled in age and solitude; see likewise Spondanus (A. D. 1451, No. 11), and the continuator of Fleury (tom. xxii. p. 552), the *Elogia* of Paulus Jovius (l. iii. p. 164...166), and the *Dictionaire* de Bayle (tom. iii. p. 272.. 279).

2 Cantemir (p. 115), and the moschs which he founded, attest his public regard for religion. Mahomet freely disputed with the patriarch Gennadius on the two religions (Spond. A. D. 1453, No. 22).

3 *Quinque linguas præter suam noverat; Græcam, Latinam, Chaldaicam, Persicam.* The Latin translator of Phranza has dropt the Arabic, which the Koran must recommend to every Musulman.

might indeed contribute to his amusement, and the Arabic to his edification; and such studies are familiar to the Oriental youth. In the intercourse of the Greeks and Turks, a conqueror might wish to converse with the people over whom he was ambitious to reign: his own praises in Latin poetry<sup>4</sup> or prose<sup>5</sup> might find a passage to the royal ear; but what use or merit could recommend to the statesman or the scholar the uncouth dialect of his Hebrew slaves? The history and geography of the world were familiar to his memory: the lives of the heroes of the East, perhaps of the West,<sup>6</sup> excited his emulation: his skill in astrology is excused by the folly of the times, and supposes some rudiments of mathematical science; and a profane taste for the arts is betrayed in his liberal invitation and reward of the painters of Italy.<sup>7</sup> But the influence of religion and learning were employed without effect on his savage and licentious nature. I will not transcribe, nor do I firmly believe, the stories of his fourteen pages, whose bellies were ripped open in search of a stolen melon; or of the beauteous slave, whose head he severed from her body, to convince the Janizaries that their master was not the votary of love. His sobriety is attested by the silence of the Turkish annals, which accuse three, and three only, of the Ottoman line of the vice of drunkenness.<sup>8</sup> But it cannot be denied that his passions were at once furious and inexorable; that in the palace, as

4 Philéplus, by a Latin ode, requested and obtained the liberty of his wife's mother and sisters from the conqueror of Constantinople. It was delivered into the sultans hands by the envoys of the duke of Milan. Philéplus himself was suspected of a design of retiring to Constantinople; yet the orator often sounded the trumpet of holy war (see his Life by M. Launelot, in the *Memoires de l'Academie des Inscriptions*, tom. x. p. 718. 724, &c).

5 Robert Valturio published at Verona, in 1483, his xii books *de Re Militari*, in which he first mentions the use of bombs. By his patron Sigismond Malatesta, prince of Rimini, it had been addressed with a Latin epistle to Mahomet II.

6 According to Phranza, he assiduously studied the lives and actions of Alexander, Augustus, Constantine, and Theodosius. I have read somewhere, that Plutarch's Lives were translated by his orders into the Turkish language. If the sultan himself understood Greek, it must have been for the benefit of his subjects. Yet these lives are a school of freedom as well as of valour.

7 The famous Gentile Bellino, whom he had invited from Venice, was dismissed with a chain and collar of gold, and a purse of 3000 ducats. With Voltaire I laugh at the foolish story of a slave purposely beheaded, to instruct the painter in the action of the muscles.

8 These Imperial drunkards were Soliman I. Selim II. and Amurath IV. (Cantemir, p. 61). The Sophis of Persia can produce a more regular succession; and in the last age, our European travellers were the witnesses and companions of their revels.



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in the field, a torrent of blood was spilt on the slightest provocation; and that the noblest of the captive youth were often dishonoured by his unnatural lust. In the Albanian war, he studied the lessons, and soon surpassed the example, of his father; and the conquest of two empires, twelve kingdoms, and two hundred cities, a vain and flattering account, is ascribed to his invincible sword. He was doubtless a soldier, and possibly a general; Constantinople has sealed his glory; but if we compare the means, the obstacles, and the achievements, Mahomet the second must blush to sustain a parallel with Alexander or Timour. Under his command, the Ottoman forces were always more numerous than their enemies; yet their progress was bounded by the Euphrates and the Adriatic; and his arms were checked by Huniades and Scanderbeg, by the Rhodian knights and by the Persian king.

His reign  
A.D. 1451,  
Feb. 9...  
A.D. 1481,  
July 2.

In the reign of Amurath, he twice tasted of royalty, and twice descended from the throne: his tender age was incapable of opposing his father's restoration, but never could he forgive the vizirs who had recommended that salutary measure. His nuptials were celebrated with the daughter of a Turkman emir: and after a festival of two months, he departed from Adrianople with his bride to reside in the government of Magnesia. Before the end of six weeks, he was recalled by a sudden message from the divan, which announced the decease of Amurath, and the mutinous spirit of the Janizaries. His speed and vigour commanded their obedience: he passed the Hellespont with a chosen guard; and at the distance of a mile from Adrianople, the vizirs and emirs, the imams and cadhis, the soldiers and the people, fell prostrate before the new sultan. They affected to weep, they affected to rejoice; he ascended the throne at the age of twenty-one years, and removed the cause of sedition by the death, the inevitable death, of his infant brothers.<sup>9</sup> The ambassadors of Europe and Asia soon appeared to congratulate his accession and solicit his friendship; and to all he spoke the language of moderation and peace. The

<sup>9</sup> Calapin, one of these royal infants, was saved from his cruel brother, and baptised at Rome under the name of Callistus Othomannus. The emperor Frederic III. presented him with an estate in Austria, where he ended his life; and Cuspinian, who in his youth conversed with the aged prince at Vienna, applauds his piety and wisdom (*de Cæsaribus*, p. 672, 673).

confidence of the Greek emperor was revived by the solemn oaths and fair assurances, with which he sealed the ratification of the treaty: and a rich domain on the banks of the Strymon was assigned for the annual payment of three hundred thousand aspers, the pension of an Ottoman prince, who was detained at his request in the Byzantine court. Yet the neighbours of Mahomet might tremble at the severity with which a youthful monarch reformed the pomp of his father's household: the expenses of luxury were applied to those of ambition, and an useless train of seven thousand falconers was either dismissed from his service or enlisted in his troops. In the first summer of his reign, he visited with an army the Asiatic provinces; but after humbling the pride, Mahomet accepted the submission, of the Caramanian, that he might not be diverted by the smallest obstacle from the execution of his great design.<sup>10</sup>

The Mahometan, and more especially the Turkish ca- Hostile intentions of Mahomet, A. D. 1451.  
suits, have pronounced that no promise can bind the faithful against the interest and duty of their religion; and that the sultan may abrogate his own treaties and those of his predecessors. The justice and magnanimity of Amurath had scorned this immoral privilege; but his son, though the proudest of men, could stoop from ambition to the basest arts of dissimulation and deceit. Peace was on his lips, while war was in his heart: he incessantly sighed for the possession of Constantinople; and the Greeks, by their own indiscretion, afforded the first pretence of the fatal rupture.<sup>11</sup>

<sup>10</sup> See the accession of Mahomet II. in Ducas (c. 33), Phranza (l. i. c. 33. l. iii. c. 2), Chalcocondyles (l. vii. p. 199), and Cantemir (p. 96).

<sup>11</sup> Before I enter on the siege of Constantinople I shall observe, that except the short hints of Cantemir and Leunclavius, I have not been able to obtain any Turkish account of this conquest: such an account as we possess of the siege of Rhodes by Soliman II. *Memoires de l'Academie des Inscriptions*, tom. xxvi. p. 723..769). I must therefore depend on the Greeks, whose prejudices, in some degree, are subdued by their distress. Our standard texts are those of Ducas (c. 34..42), Phranza (l. iii. c. 7..20), Chalcocondyles (l. viii. p. 201 ..214), and Leonardus Chiensis (*Historia C. P. a Turco expugnatae*. Norimberghæ, 1544, in 4to, 20 leaves). The last of these narratives is the earliest in date, since it was composed in the isle of Chios, the 16th of August 1453, only seventy-nine days after the loss of the city, and in the first confusion of ideas and passions. Some hints may be added from an epistle of cardinal Isidore (in *Farragine Rerum Turcicarum*, ad calcem Chalcondyl. Clauseri, Basil, 1556) to Pope Nicholas V. and a tract of Theodosius Zygomala, which he addressed in the year 1581 to Martin Crusius (*Turco-Græcia*, l. i. p. 74..98. Basil, 1581). The various facts and materials are briefly, though critically, reviewed by Spondanus (A. D. 1453, No. 1..27). The hearsay relations of Monstrelet and the distant Latins, I shall take leave to disregard.

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Instead of labouring to be forgotten, their ambassadors pursued his camp, to demand the payment, and even the increase, of their annual stipend: the divan was importuned by their complaints, and the vizir, a secret friend of the Christians, was constrained to deliver the sense of his brethren. "Ye foolish and miserable Romans," said Calil, "we know your devices, and ye are ignorant of your own danger! the scrupulous Amurath is no more; his throne is occupied by a young conqueror, whom no laws can bind and no obstacles can resist: and if you escape from his hands give praise to the divine clemency, which yet delays the chastisement of your sins. Why do ye seek to affright us by vain and indirect menaces? Release the fugitive Orchan, crown him sultan of Rumania; call the Hungarians from beyond the Danube; arm against us the nations of the West; and be assured, that you will only provoke and precipitate your ruin." But, if the fears of the ambassadors were alarmed by the stern language of the vizir, they were soothed by the courteous audience and friendly speeches of the Ottoman prince; and Mahomet assured them that on his return to Adrianople he would redress the grievances, and consult the true interest, of the Greeks. No sooner had he repassed the Hellespont than he issued a mandate to suppress their pension, and to expel their officers from the banks of the Strymon: in this measure he betrayed an hostile mind; and the second order announced, and in some degree commenced, the siege of Constantinople. In the narrow pass of the Bosphorus, an Asiatic fortress had formerly been raised by his grandfather: in the opposite situation, on the European side, he resolved to erect a more formidable castle; and a thousand masons were commanded to assemble in the spring on a spot named Asomaton, about five miles from the Greek metropolis.<sup>12</sup> Persuasion is the resource of the feeble; and the feeble can seldom persuade: the ambassadors of the emperor attempted, without success, to divert Mahomet from the execution

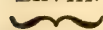
12 The situation of the fortress, and the topography of the Bosphorus, are best learned from Peter Gyllius (*de Bosphoro Thracio*, l. ii. c. 13), Leunclavius (*Pandect.* p. 445), and Tournefort (*Voyage dans le Levant*, tom. ii. lettre xv. p. 443, 444); but I must regret the map or plan which Tournefort sent to the French minister of the marine. The reader may turn back to vol. ii. ch. 17. of this History.

of his design. They represented that his grandfather had solicited the permission of Manuel to build a castle on his own territories; but that this double fortification, which would command the streight, could only tend to violate the alliance of the nations; to intercept the Latins who traded in the Black Sea, and perhaps to annihilate the subsistence of the city. "I form no enterprise," replied the perfidious sultan, "against the city; but the empire of Constantinople is measured by her walls. Have you forgot the distress to which my father was reduced, when you formed a league with the Hungarians: when they invaded our country by land, and the Hellespont was occupied by the French gallees; Amurath was compelled to force the passage of the Bosphorus; and your strength was not equal to your malevolence. I was then a child at Adrianople; the Moslems trembled; and for a while the *Gabours*<sup>13</sup> insulted our disgrace. But when my father had triumphed in the field of Warna, he vowed to erect a fort on the western shore, and that vow it is my duty to accomplish. Have ye the right, have ye the power, to control my actions on my own ground? For that ground *is* my own: as far as the shores of the Bosphorus, Asia is inhabited by the Turks, and Europe is deserted by the Romans. Return, and inform your king that the present Ottoman is far different from his predecessors; that *his* resolutions surpass *their* wishes; and that *he* performs more than *they* could resolve. Return in safety.....but the next who delivers a similar message may expect to be flayed alive." After this declaration, Constantine, the first of the Greeks in spirit as in rank,<sup>14</sup> had determined to unsheathe the sword, and to resist the approach and establishment of the Turks on the Bosphorus. He was disarmed by the advice of his civil and ecclesiastical ministers, who recommended a sys-

13 The opprobrious name which the Turks bestow on the Infidels, is expressed *Kαβουγ* by Ducas, and *Giaour* by Leunclavius and the moderns. The former term is derived by Ducange (Gloss. Græc. tom. i. p. 530.) from *Kαβουγος* in vulgar Greek, a tortoise, as denoting a retrograde motion from the faith. But, alas! *Gabour* is no more than *Gheber*, which was transferred from the Persian to the Turkish language, from the worshippers of fire to those of the crucifix (d'Herbelot, Bibliot. Orient. p. 375).

14 Phranza does justice to his master's sense and courage. *Calliditatem hominis non ignorans Imperator prior arma movere constituit, and stigmatizes the folly of the cum sacri tum profani proceres, which he had heard, amentes spe vana pasci.* Ducas was not a privy-counsellor.



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He builds a  
fortress on  
the Bos-  
phorus,  
A. D. 1452,  
March.

tem less generous, and even less prudent, than his own, to approve their patience and long-suffering, to brand the Ottoman with the name and guilt of an aggressor, and to depend on chance and time for their own safety and the destruction of a fort which could not long be maintained in the neighbourhood of a great and populous city. Amidst hope and fear, the fears of the wise and the hopes of the credulous, the winter rolled away; the proper business of each man, and each hour, was postponed; and the Greeks shut their eyes against the impending danger, till the arrival of the spring and the sultan decided the assurance of their ruin.

Of a master who never forgives, the orders are seldom disobeyed. On the twenty-sixth of March, the appointed spot of Asomaton was covered with an active swarm of Turkish artificers; and the materials by sea and land, were diligently transported from Europe and Asia.<sup>15</sup> The lime had been burnt in Cataphrygia; the timber was cut down in the woods of Heraclea and Nicomedia; and the stones were dug from the Anatolian quarries. Each of the thousand masons was assisted by two workmen; and a measure of two cubits was marked for their daily task. The fortress<sup>16</sup> was built in a triangular form; each angle was flanked by a strong and massy tower; one on the declivity of the hill, two along the sea-shore: a thickness of twenty-two feet was assigned for the walls, thirty for the towers; and the whole building was covered with a solid platform of lead. Mahomet himself pressed and directed the work with indefatigable ardour: his three vizirs claimed the honour of finishing their respective towers; the zeal of the cadhis emulated that of the Janizaries; the meanest labour was ennobled by the service of God and the sultan; and the diligence of the multitude was quickened by the eye of a despot, whose smile was the hope of fortune, and whose frown was the messenger of death. The Greek emperor beheld with terror the irresistible progress of the work; and vain-

15 Instead of this clear and consistent account, the Turkish Annals (Cantenir, p. 97.) revived the foolish tale of the ox's hide, and Dido's stratagem in the foundation of Carthage. These annals (unless we are swayed by an antichristian prejudice) are far less valuable than the Greek historians.

16 In the dimensions of this fortress, the old castle of Europe, Phranza does not exactly agree with Chalcondyles, whose description has been verified on the spot by his editor Leunclavius.

ly strove, by flattery and gifts, to assuage an implacable foe, who sought, and secretly fomented, the slightest occasion of a quarrel. Such occasions must soon and inevitably be found. The ruins of stately churches, and even the marble columns which had been consecrated to St. Michael the archangel, were employed without scruple by the profane and rapacious Moslems; and some Christians, who presumed to oppose the removal, received from their hands the crown of martyrdom. Constantine had solicited a Turkish guard to protect the fields and harvests of his subjects: the guard was fixed; but their first order was to allow free pasture to the mules and horses of the camp, and to defend their brethren if they should be molested by the natives. The retinue of an Ottoman chief had left their horses to pass the night among the ripe corn: the damage was felt; the insult was resented; and several of both nations were slain in a tumultuous conflict. Mahomet listened with joy to the complaint; and a detachment was commanded to exterminate the guilty village: the guilty had fled; but forty innocent and unsuspecting reapers were massacred by the soldiers. Till this provocation, Constantinople had been open to the visits of commerce and curiosity: on the first alarm, the gates were shut; but the emperor, still anxious for peace, released on the third day his Turkish captives;<sup>17</sup> and expressed, in a last message, the firm resignation of a Christian and a soldier. "Since neither oaths, nor treaty, nor submission, can secure peace, pursue," said he to Mahomet, "your impious warfare. My trust is in God alone: if it should please him to mollify your heart, I shall rejoice in the happy change; if he delivers the city into your hands, I submit without a murmur to his holy will. But until the Judge of the earth shall pronounce between us, it is my duty to live and die in the defence of my people." The sultan's answer was hostile and decisive: his fortifications were completed; and before his departure for Adrianople, he stationed a vigilant Aga and four hundred Janizaries, to levy a tribute of the ships of every nation that should pass within the reach of their cannon. A Venetian vessel, refus-

The Turk-  
ish war,  
June;

Sept. 1.

<sup>17</sup> Among these were some pages of Mahomet, so conscious of his inexorable rigour, that they begged to lose their heads in the city unless they could return before sun-set.

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ing obedience to the new lords of the Bosphorus, was sunk with a single bullet. The master and thirty sailors escaped in the boat; but they were dragged in chains to the *porte*: the chief was impaled; his companions were beheaded; and the historian Ducas<sup>18</sup> beheld, at Demotica, their bodies exposed to the wild beasts. The siege of Constantinople was deferred till the ensuing spring; but an Ottoman army marched into the Morea to divert the force of the brothers of Constantine. At this æra of calamity, one of these princes, the despot Thomas, was blessed or afflicted with the birth of a son; "the last heir," says the plaintive Phranza, "of the last spark of the Roman empire."<sup>19</sup>

A.D. 1453,  
Jan. 17.

Prepara-  
tions for  
the siege of  
Constanti-  
nople,  
A.D. 1452,  
Septem-  
ber....  
A.D. 1453,  
April.

The Greeks and the Turks passed an anxious and sleepless winter: the former were kept awake by their fears, the latter by their hopes; both by the preparations of defence and attack: and the two emperors, who had the most to lose or to gain, were the most deeply affected by the national sentiment. In Mahomet, that sentiment was inflamed by the ardour of his youth and temper: he amused his leisure with building at Adrianople<sup>20</sup> the lofty palace of Jehan Numma (the watch tower of the world); but his serious thoughts were irrevocably bent on the conquest of the city of Cæsar. At the dead of night, about the second watch, he started from his bed, and commanded the instant attendance of his prime vizir. The message, the hour, the prince, and his own situation, alarmed the guilty conscience of Calil Basha; who had possessed the confidence, and advised the restoration, of Amurath. On the accession of the son, the vizir was confirmed in his office and the appearances of favour; but the veteran statesman was not insensible that he trod on a thin and slippery ice, which might break under his footsteps, and plunge him in the abyss. His friendship for the Christians, which might be innocent under the late reign, had stigmatised him with the name of Gabour Ortachi, or fos-

<sup>18</sup> Ducas, c. 35. Phranza (l. iii. c. 3.) who had sailed in his vessel, commemorates the Venetian pilot as a martyr.

<sup>19</sup> Auctum est Palæologorum genus, et Imperii successor, parvæque Romanorum scintillæ hæres natus, Andreas, &c. (Phranza, l. iii. c. 7). The strong expression was inspired by his feelings.

<sup>20</sup> Cantemir, p. 97, 98. The sultan was either doubtful of his conquest, or ignorant of the superior merits of Constantinople. A city or a kingdom may sometimes be ruined by the Imperial fortune of their sovereign.

ter-brother of the infidels ;<sup>21</sup> and his avarice entertained a venal and treasonable correspondence, which was detected and punished after the conclusion of the war. On receiving the royal mandate, he embraced, perhaps for the last time, his wife and children ; filled a cup with pieces of gold, hastened to the palace, adored the sultan, and offered, according to the Oriental custom, the slight tribute of his duty and gratitude.<sup>22</sup> “ It is not my wish,” said Mahomet, “ to resume my gifts, but rather to heap and multiply them on thy head. In my turn I ask a present far more valuable and important....Constantinople.” As soon as the vizir had recovered from his surprise, “ the same God,” said he “ who has already given thee so large a portion of the Roman empire, will not deny the remnant, and the capital. His providence, and thy power, assure thy success ; and myself, with the rest of thy faithful slaves, will sacrifice our lives and fortunes.” “ Lala,”<sup>23</sup> (or preceptor), continued the sultan, “ do you see this pillow ? all the night, in my agitation, I have pulled it on one side and the other ; I have risen from my bed, again have I lain down ; yet sleep has not visited these weary eyes. Beware of the gold and silver of the Romans : in arms we are superior ; and with the aid of God, and the prayers of the prophet, we shall speedily become masters of Constantinople.” To sound the disposition of his soldiers, he often wandered through the streets alone and in disguise : and it was fatal to discover the sultan, when he wished to escape from the vulgar eye. His hours were spent in delineating the plan of the hostile city : in debating with his generals and engineers, on what spot he should erect his batteries ; on which side he should assault the walls ; where he should spring his

21 *Συντροφος*, by the president Cousin, is translated *pere nourricier*, most correctly indeed from the Latin version ; but in his haste, he has overlooked the note by which Ismael Boillaud (ad Ducam, c. 35.) acknowledges and rectifies his own error.

22 The Oriental custom of never appearing without gifts before a sovereign or a superior, is of high antiquity, and seems analogous with the idea of sacrifice, still more ancient and universal. See the examples of such Persian gifts, *Ælian. Hist. Var. l. i. c. 31, 32, 33.*

23 The *Lala* of the Turks (Cantemir, p. 34), and the *Tata* of the Greeks (Ducas, c. 35), are derived from the natural language of children ; and it may be observed, that all such primitive words which denote their parents, are the simple repetition of one syllable, composed of a labial or dental consonant and an open vowel (des Broses, *Mechanisme des Langues*, tom. i. p. 231....247).



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mines ; to what place he should apply his scaling-ladders : and the exercises of the day repeated and proved the lucubrations of the night.

The great  
cannon of  
Mahomet.

Among the implements of destruction, he studied with peculiar care the recent and tremendous discovery of the Latins ; and his artillery surpassed whatever had yet appeared in the world. A founder of cannon, a Dane or Hungarian, who had been almost starved in the Greek service, deserted to the Moslems, and was liberally entertained by the Turkish sultan. Mahomet was satisfied with the answer to his first question, which he eagerly pressed on the artist. "Am I able to cast a cannon capable of throwing a ball or stone of sufficient size to batter the walls of Constantinople?" "I am not ignorant of their strength, but were they more solid than those of Babylon, I could oppose an engine of superior power : the position and management of that engine must be left to your engineers." On this assurance, a foundery was established at Adrianople : the metal was prepared ; and at the end of three months, Urban produced a piece of brass ordinance of stupendous, and almost incredible, magnitude ; a measure of twelve palms is assigned to the bore ; and the stone bullet weighed above six hundred pounds.<sup>24</sup> A vacant place before the new palace was chosen for the first experiment ; but to prevent the sudden and mischievous effects of astonishment and fear, a proclamation was issued, that the cannon would be discharged the ensuing day. The explosion was felt or heard in a circuit of an hundred furlongs : the ball, by the force of gunpowder, was driven above a mile ; and on the spot where it fell, it buried itself a fathom deep in the ground. For the conveyance of this destructive engine, a frame or carriage of thirty waggon was linked together and drawn along by a team of sixty oxen : two hundred men on both sides were stationed to poise and support the rolling weight ; two hundred and fifty workmen marched before to smooth the way and repair the bridges ; and near two months were employed in a la-

24 The Attic talent weighed about sixty minæ, or averdupois pounds (see Hooper on Ancient Weights, Measures, &c) : but among the modern Greeks, that classic appellation was extended to a weight of one hundred, or one hundred and twenty-five pounds (Ducange, *ταλαντον*). Leonardus Chiensis measured the ball or stone of the *second* cannon : Lapidem, qui palmis undecim ex meis ambibat in gyro.

borious journey of one hundred and fifty miles. A lively philosopher<sup>25</sup> derides on this occasion the credulity of the Greeks, and observes, with much reason, that we should always distrust the exaggerations of a vanquished people. He calculates, that a ball, even of two hundred pounds, would require a charge of one hundred and fifty pounds of powder; and that the stroke would be feeble and impotent, since not a fifteenth part of the mass could be inflamed at the same moment. A stranger as I am to the art of destruction, I can discern that the modern improvements of artillery prefer the number of pieces to the weight of metal; the quickness of the fire to the sound, or even the consequence, of a single explosion. Yet I dare not reject the positive and unanimous evidence of contemporary writers; nor can it seem improbable, that the first artists, in their rude and ambitious efforts, should have transgressed the standard of moderation. A Turkish cannon, more enormous than that of Mahomet, still guards the entrance of the Dardanelles; and if the use be inconvenient, it has been found on a late trial that the effect was far from contemptible. A stone bullet of *eleven* hundred pounds weight was once discharged with three hundred and thirty pounds of powder; at the distance of six hundred yards it shattered into three rocky fragments, traversed the streight, and, leaving the waters in a foam, again rose and bounded against the opposite hill.<sup>26</sup>

While Mahomet threatened the capital of the East, the Greek emperor implored with fervent prayers the assistance of earth and heaven. But the invisible powers were deaf to his supplications; and Christendom beheld with indifference the fall of Constantinople, while she derived at least some promise of supply from the jealous and temporal policy of the sultan of Egypt. Some states were too weak, and others too remote; by some the danger was considered as imaginary, by others as inevitable: the Western princes were involved in their endless and domestic quarrels; and the Ro-

Mahomet II. forms the siege of Constantinople, A.D. 1453, April 6.

25 See Voltaire (Hist. Generale, c. xci. p. 294, 295). He was ambitious of universal monarchy; and the poet frequently aspires to the name and style of an astronomer, a chymist, &c.

26 The Baron de Tott (tom. iii. p. 85. 89), who fortified the Dardanelles against the Russians, describes in a lively, and even comic, strain his own prowess, and the consternation of the Turks. But that adventurous traveller does not possess the art of gaining our confidence.

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man pontiff was exasperated by the falsehood or obstinacy of the Greeks. Instead of employing in their favour the arms and treasures of Italy, Nicholas the fifth had foretold their approaching ruin; and his honour was engaged in the accomplishment of his prophecy. Perhaps he was softened by the last extremity of their distress; but his compassion was tardy; his efforts were faint and unavailing; and Constantinople had fallen, before the squadrons of Genoa and Venice could sail from their harbours.<sup>27</sup> Even the princes of the Morea and of the Greek islands affected a cold neutrality: the Genoese colony of Galatia negotiated a private treaty; and the sultan indulged them in the delusive hope, that by his clemency they might survive the ruin of the empire. A plebeian crowd, and some Byzantine nobles, basely withdrew from the danger of their country; and the avarice of the rich denied the emperor, and reserved for the Turks, the secret treasures which might have raised in their defence whole armies of mercenaries.<sup>28</sup> The indigent and solitary prince prepared however to sustain his formidable adversary; but if his courage were equal to the peril, his strength was inadequate to the contest. In the beginning of the spring, the Turkish vanguard swept the towns and villages as far as the gates of Constantinople: submission was spared and protected; whatever presumed to resist was exterminated with fire and sword. The Greek places on the Black Sea, Mesembria, Acheloum, and Bizon, surrendered on the first summons: Seiybria alone deserved the honours of a siege or blockade; and the bold inhabitants, while they were invested by land, launched their boats, pillaged the opposite coast of Cyzicus, and sold their captives in the public market. But on the approach of Mahomet himself all was silent and prostrate: he first halted at the distance of five

27 Non audivit, indignum ducens, says the honest Antoninus; but as the Roman court was afterwards grieved and ashamed, we find the more courtly expression of Platina, in animo fuisse pontifici juvare Græcos, and the positive assertion of Æneas Sylvius, structam classem, &c. (Spond. A. D. 1453. No. 3).

28 Antonin. in Proem...Epist. Cardinal. Isidor. apud Spondanum; and Dr. Johnson, in the tragedy of Irene, has happily seized this characteristic circumstance:

The groaning Greeks dig up the golden caverns,  
The accumulated wealth of hoarding ages;  
That wealth which, granted to their weeping prince,  
Had rang'd embattled nations at their gates.

miles; and from thence advancing in battle array, planted before the gate of St. Romanus the Imperial standard; and, on the sixth day of April, formed the memorable siege of Constantinople.

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The troops of Asia and Europe extended on the right and left from the Propontis to the harbour: the Janizaries in the front were stationed before the sultan's tent; the Ottoman line was covered by a deep intrenchment; and a subordinate army inclosed the suburb of Galata, and watched the doubtful faith of the Genoese. The inquisitive Philelphus, who resided in Greece about thirty years before the siege, is confident, that all the Turkish forces, of any name or value, could not exceed the number of sixty thousand horse and twenty thousand foot; and he upraids the pusillanimity of the nations, who had tamely yielded to a handful of Barbarians. Such indeed might be the regular establishment of the *Capiculi*,<sup>29</sup> the troops of the Porte, who marched with the prince, and were paid from his royal treasury. But the bashaws, in their respective governments, maintained or levied a provincial militia; many lands were held by a military tenure; many volunteers were attracted by the hope of spoil; and the sound of the holy trumpet invited a swarm of hungry and fearless fanatics, who might contribute at least to multiply the terrors, and in a first attack to blunt the swords of the Christians. The whole mass of the Turkish powers is magnified by Ducas, Chalcocondyles, and Leonard of Chios, to the amount of three or four hundred thousand men; but Phranza was a less remote and more accurate judge; and his precise definition of two hundred and fifty-eight thousand does not exceed the measure of experience and probability.<sup>30</sup> The navy of the besiegers was less formidable: the Propontis was overspread with three hundred and twenty sail; but of these no more than eighteen could be rated as gallies of war; and the far greater part

Forces of  
the Turks;

<sup>29</sup> The palatine troops are styled *Capiculi*, the provincials, *Seraticuli*: and most of the names and institutions of the Turkish militia existed before the *Canon Nameh* of Soliman II. from which, and his own experience, count Marsigli has composed his military state of the Ottoman empire.

<sup>30</sup> The observation of Philelphus is approved by Cuspinian in the year 1508 (de Cæsaribus, in Epilog. de Militiâ Turcicâ, p. 697.) Marsigli proves, that the effective armies of the Turks are much less numerous than they appear. In the army that besieged Constantinople, Leonardus Chiensis reckons no more than 15,000 Janizaries.



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of the  
Greeks.

must be degraded to the condition of storeships and transports, which poured into the camp fresh supplies of men, ammunition, and provisions. In her last decay, Constantinople was still peopled with more than an hundred thousand inhabitants; but these numbers are found in the accounts, not of war, but of captivity; and they mostly consisted of mechanics, of priests, of women, and of men devoid of that spirit which even women have sometimes exerted for the common safety. I can suppose, I could almost excuse, the reluctance of subjects to serve on a distant frontier, at the will of a tyrant; but the man who dares not expose his life in the defence of his children and his property has lost in society the first and most active energies of nature. By the emperor's command, a particular enquiry had been made through the streets and houses, how many of the citizens, or even of the monks, were able and willing to bear arms for their country. The lists were intrusted to Phranza:<sup>31</sup> and, after a diligent addition, he informed his master, with grief and surprise, that the national defence was reduced to four thousand nine hundred and seventy *Romans*. Between Constantine and his faithful minister, this comfortless secret was preserved; and a sufficient proportion of shields, cross-bows, and muskets, was distributed from the arsenal to the city bands. They derived some accession from a body of two thousand strangers, under the command of John Justiniani, a noble Genoese; a liberal donative was advanced to these auxiliaries; and a princely recompense, the isle of Lemnos, was promised to the valour and victory of their chief. A strong chain was drawn across the mouth of the harbour: it was supported by some Greek and Italian vessels of war and merchandise; and the ships of every Christian nation, that successively arrived from Candia and the Black Sea, were detained for the public service. Against the powers of the Ottoman empire, a city of the extent of thirteen, perhaps of sixteen miles was defended by a scanty garrison of seven or eight thousand soldiers. Europe and Asia were open to the besiegers; but the strength and pro-

<sup>31</sup> Ego, eidem (Imp.) tabellas ex tribui non absque dolore et mœstitia, mansitque apud nos duos alios occultus numerus (Phranza, l. iii. c. 8). With some indulgence for national prejudices, we cannot desire a more authentic witness, not only of public facts, but of private counsels.

visions of the Greeks must sustain a daily decrease; nor could they indulge the expectation of any foreign succour or supply.

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The primitive Romans would have drawn their swords in the resolution of death or conquest. The primitive Christians might have embraced each other, and awaited in patience and charity the stroke of martyrdom. But the Greeks of Constantinople were animated only by the spirit of religion, and that spirit was productive only of animosity and discord. Before his death the emperor John Palæologus had renounced the unpopular measure of an union with the Latins; nor was the idea revived, till the distress of his brother Constantine imposed a last trial of flattery and dissimulation.<sup>32</sup> With the demand of temporal aid, his ambassadors were instructed to mingle the assurance of spiritual obedience: his neglect of the church was excused by the urgent cares of the state; and his orthodox wishes solicited the presence of a Roman legate. The Vatican had been too often deluded: yet the signs of repentance could not decently be overlooked; a legate was more easily granted than an army; and about six months before the final destruction, the cardinal Isidore of Russia appeared in that character with a retinue of priests and soldiers. The emperor saluted him as a friend and father; respectfully listened to his public and private sermons; and with the most obsequious of the clergy and laymen subscribed the act of union, as it had been ratified in the council of Florence. On the twelfth of December, the two nations, in the church of St Sophia, joined in the communion of sacrifice and prayer; and the names of the two pontiffs were solemnly commemorated; the names of Nicholas the fifth, the vicar of Christ, and of the patriarch Gregory who had been driven into exile by a rebellious people.

False  
union of  
the two  
churches,  
A. D.  
1452,  
Dec. 12.

But the dress and language of the Latin priest who officiated at the altar, were an object of scandal; and it was observed with horror, that he consecrated a cake or wafer of *unleavened* bread, and poured cold water into the cup of the

Obstinacy  
and fan-  
aticism  
of the  
Greeks,

<sup>32</sup> In Spondanus, the narrative of the union is not only partial, but imperfect. The bishop of Pamiers died in 1642, and the history of Ducas, which represents these scenes (c. 36, 37.) with such truth and spirit, was not printed till the year 1649.

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 LXVIII. blush, that none of his countrymen, not the emperor him-  
 self, were sincere in this occasional conformity.<sup>33</sup> Their  
 hasty and unconditional submission was palliated by a pro-  
 mise of future revisal; but the best, or the worst, of their ex-  
 cuses was the confession of their own perjury. When they were  
 pressed by the reproaches of their honest brethren, "Have  
 "patience," they whispered, "have patience till God shall  
 "have delivered the city from the great dragon who seeks  
 "to devour us. You shall then perceive whether we are tru-  
 "ly reconciled with the Azymites." But patience is not  
 the attribute of zeal; nor can the arts of a court be adapted  
 to the freedom and violence of popular enthusiasm. From  
 the dome of St. Sophia, the inhabitants of either sex, and  
 of every degree, rushed in crowds to the cell of the monk  
 Gennadius,<sup>34</sup> to consult the oracle of the church. The holy  
 man was invisible; entranced, as it should seem, in deep  
 meditation, or divine rapture: but he had exposed on the  
 door of his cell, a speaking tablet; and they successively  
 withdrew after reading these tremendous words: "O mi-  
 "serable Romans, why will ye abandon the truth; and  
 "why, instead of confiding in God, will ye put your trust in  
 "the Italians? In losing your faith, you will lose your city.  
 "Have mercy on me, O Lord! I protest in thy presence,  
 "that I am innocent of the crime. O miserable Romans,  
 "consider, pause, and repent. At the same moment that  
 "you renounce the religion of your fathers, by embracing  
 "impiety, you submit to a foreign servitude." According  
 to the advice of Gennadius, the religious virgins, as pure  
 as angels and as proud as dæmons, rejected the act of union,  
 and abjured all communion with the present and future as-  
 sociates of the Latins; and their example was applauded and  
 imitated by the greatest part of the clergy and people. From

33 Phranza one of the conforming Greeks, acknowledges that the measure was adopted only proper spem auxilii; he affirms with pleasure, that those who refused to perform their devotions in St. Sophia, extra culpam et in pace essent (l. iii. c. 20).

34 His primitive and secular name was George Scholarius, which he changed for that of Gennadius, either when he became a monk or a patriarch. His defence at Florence, of the same union which he so furiously attacked at Constantinople, has tempted Leo Allatius (*Diatrib. de Georgiis*, in *Fabric. Biblioth. Græc. tom. x. p. 760...786.*) to divide him into two men; but Renaudot (*p. 343...383.*) has restored the identity of his person and the duplicity of his character.

the monastery, the devout Greeks dispersed themselves in the taverns; drank confusion to the slaves of the pope; emptied their glasses in honour of the image of the holy Virgin; and besought her to defend against Mahomet, the city which she had formerly saved from Chosroes and the Chagan. In the double intoxication of zeal and wine, they valiantly exclaimed, "What occasion have we for succour, or union, or Latins? far from us be the worship of the "Azymites!" During the winter that preceded the Turkish conquest, the nation was distracted by this epidemical frenzy; and the season of Lent, the approach of Easter, instead of breathing charity and love, served only to fortify the obstinacy and influence of the zealots. The confessors scrutinized and alarmed the conscience of their votaries, and a rigorous penance was imposed on those, who had received the communion from a priest, who had given an express or tacit consent to the union. His service at the altar propagated the infection to the mute and simple spectators of the ceremony: they forfeited, by the impure spectacle, the virtue of the sacerdotal character; nor was it lawful, even in danger of sudden death, to invoke the assistance of their prayers or absolution. No sooner had the church of St. Sophia been polluted by the Latin sacrifice, than it was deserted as a Jewish synagogue, or an heathen temple, by the clergy and people: and a vast and gloomy silence prevailed in that venerable dome, which had so often smoked with a cloud of incense, blazed with innumerable lights, and resounded with the voice of prayer and thanksgiving. The Latins were the most odious of heretics and infidels; and the first minister of the empire, the great duke, was heard to declare, that he had rather behold in Constantinople the turban of Mahomet, than the pope's tiara or a cardinal's hat.<sup>35</sup> A sentiment so unworthy of Christians and patriots, was familiar and fatal to the Greeks: the emperor was deprived of the affection and support of his subjects; and their native cowardice was sanctified by resignation to the divine decree, or the visionary hope of a miraculous deliverance.

Of the triangle which composes the figure of Constanti-

<sup>35</sup> *Φακιολιον, καλυπτρα*, may be fairly translated a cardinal's hat. The difference of the Greek and Latin habits embittered the schism.



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Constanti-  
nople by  
MahometII.  
A. D.  
1453,  
April 6..  
May 29.

nople, the two sides along the sea were made inaccessible to an enemy; the Propontis by nature, and the harbour by art. Between the two waters, the basis of the triangle, the land side was protected by a double wall, and a deep ditch of the depth of one hundred feet. Against this line of fortification, which Phranza, an eye-witness, prolongs to the measure of six miles,<sup>36</sup> the Ottomans directed their principal attack; and the emperor, after distributing the service and command of the most perilous stations, undertook the defence of the external wall. In the first days of the siege, the Greek soldiers descended into the ditch, or sallied into the field; but they soon discovered, that, in the proportion of their numbers, one Christian was of more value than twenty Turks: and, after these bold preludes, they were prudently content to maintain the rampart with their missile weapons. Nor should this prudence be accused of pusillanimity. The nation was indeed pusillanimous and base; but the last Constantine deserves the name of an hero: his noble band of volunteers was inspired with Roman virtue; and the foreign auxiliaries supported the honour of the Western chivalry. The incessant volleys of lances and arrows were accompanied with the smoke, the sound, and the fire of their musketry and cannon. Their small arms discharged at the same time either five, or even ten, balls of lead, of the size of a walnut; and, according to the closeness of the ranks and the force of the powder, several breast-plates and bodies were transpierced by the same shot. But the Turkish approaches were soon sunk in trenches, or covered with ruins. Each day added to the science of the Christians; but their inadequate stock of gun-powder was wasted in the operations of each day. Their ordnance was not powerful, either in size or number; and if they possessed some heavy cannon, they feared to plant them on the walls, lest the aged structure should be shaken and overthrown by the explosion.<sup>37</sup> The same destructive secret

36 We are obliged to reduce the Greek miles to the smallest measure which is preserved in the wersts of Russia, of 547 French *toises*, and of 104 2-5 to a degree. The six miles of Phranza do not exceed four English miles (d'Anville, *Mesures Itinéraires*, p. 61. 123, &c.)

37 At indies doctiores nostri facti paravere contra hostes machinamenta, quæ tamen avare dabantur. Pulvis erat nitri modica exigua; tela modica; bombardæ, si aderant incommoditate loci primum hostes offendere maceriebus alveisque tectos non poterant. Nam siquæ magnæ erant, ne murus concuteretur noster quiescebant. This passage of Leonardus Chiensis is curious and important.

had been revealed to the Moslems; by whom it was employed with the superior energy of zeal, riches, and despotism. The great cannon of Mahomet has been separately noticed; an important and visible object in the history of the times: but that enormous engine was flanked by two fellows almost of equal magnitude:<sup>38</sup> the long order of the Turkish artillery was pointed against the walls; fourteen batteries thundered at once on the most accessible places; and of one of these it is ambiguously expressed, that it was mounted with one hundred and thirty guns, or that it discharged one hundred and thirty bullets. Yet, in the power and activity of the sultan, we may discern the infancy of the new science. Under a master who counted the moments, the great cannon could be loaded and fired no more than seven times in one day.<sup>39</sup> The heated metal unfortunately burst; several workmen were destroyed; and the skill of an artist was admired who bethought himself of preventing the danger and the accident, by pouring oil, after each explosion, into the mouth of the cannon.

The first random shots were productive of more sound than effect; and it was by the advice of a Christian, that the engineers were taught to level their aim against the two opposite sides of the salient angles of a bastion. However imperfect, the weight and repetition of the fire made some impression on the walls; and the Turks, pushing their approaches to the edge of the ditch, attempted to fill the enormous chasm, and to build a road to the assault.<sup>40</sup> Innumerable fascines, and hogsheads, and trunks of trees, were heaped on each other; and such was the impetuosity of the throng, that the foremost and the weakest were pushed headlong down the precipice, and instantly buried under the accumulated mass. To fill the ditch was the toil of the be-

Attack  
and de-  
fence.

38 According to Chalcocondyles and Phranza, the great cannon burst; an accident which, according to Ducas, was prevented by the artist's skill. It is evident that they do not speak of the same gun.

39 Near an hundred years after the siege of Constantinople, the French and English fleets in the Chæmel were proud of firing 300 shot in an engagement of two hours (*Memoires de Martin du Bellay*, l. xi. in the *Collection Generale*, tom. xxi. p. 239).

40 I have selected some curious facts, without striving to emulate the bloody and obstinate eloquence of the abbé de Vertot, in his prolix descriptions of the sieges of Rhodes, Malta, &c. But that agreeable historian had a turn for romance, and as he wrote to please the order, he has adopted the same spirit of enthusiasm and chivalry.

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siegers; to clear away the rubbish, was the safety of the besieged; and, after a long and bloody conflict, the web that had been woven in the day was still unravelled in the night. The next resource of Mahomet was the practice of mines; but the soil was rocky; in every attempt he was stopped and undermined by the Christian engineers; nor had the art been yet invented of replenishing those subterraneous passages with gunpowder, and blowing whole towers and cities into the air.<sup>41</sup> A circumstance that distinguishes the siege of Constantinople, is the re-union of the ancient and modern artillery. The cannon were intermingled with the mechanical engines for casting stones and darts; the bullet and the battering-ram were directed against the same walls; nor had the discovery of gunpowder superseded the use of the liquid and unextinguishable fire. A wooden turret of the largest size was advanced on rollers: this portable magazine of ammunition and fascines was protected by a threefold covering of bulls hides; incessant volleys were securely discharged from the loop-holes; in the front, three doors were contrived for the alternate sally and retreat of the soldiers and workmen. They ascended by a stair-case to the upper platform; and, as high as the level of that platform, a scaling-ladder could be raised by pulleys to form a bridge and grapple with the adverse rampart. By these various arts of annoyance, some as new as they were pernicious to the Greeks, the tower of St. Romanus was at length overturned: after a severe struggle, the Turks were repulsed from the breach and interrupted by darkness; but they trusted, that with the return of light they should renew the attack with fresh vigour and decisive success. Of this pause of action, this interval of hope, each moment was improved by the activity of the emperor and Justiniani, who passed the night on the spot, and urged the labours which involved the safety of the church and city. At the dawn of day, the impatient sultan perceived with astonishment and grief, that his wooden turret had been reduced to ashes: the ditch was cleared and restored; and the tower of St. Romanus was again

41 The first theory of mines with gunpowder appears in 1480, in a MS. of George of Sienna (Tiraboschi, tom vi. P. i. p. 324). They were first practised at Sarzanella, in 1487; but the honour and improvement in 1503 is ascribed to Peter of Navarre, who used them with success in the wars of Italy (Hist. de la Ligue de Cambray, tom. ii. p. 93...97).

strong and entire. He deplored the failure of his design; and uttered a prophane exclamation, that the word of the thirty-seven thousand prophets should not have compelled him to believe that such a work, in so short a time, could have been accomplished by the infidels.

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The generosity of the Christian princes was cold and tardy; but in the first apprehension of a siege, Constantine had negociated, in the isles of the Archipelago, the Morea, and Sicily, the most indispensable supplies. As early as the beginning of April, five<sup>42</sup> great ships equipped for merchandise and war, would have sailed from the harbour of Chios, had not the wind blown obstinately from the north.<sup>43</sup> One of these ships bore the Imperial flag; the remaining four belonged to the Genoese; and they were laden with wheat and barley, with wine, oil, and vegetables, and, above all, with soldiers and mariners, for the service of the capital. After a tedious delay, a gentle breeze, and, on the second day, a strong gale from the south, carried them through the Hellespont and the Propontis: but the city was already invested by sea and land; and the Turkish fleet, at the entrance of the Bosphorus, was stretched from shore to shore, in the form of a crescent, to intercept, or at least to repel, these bold auxiliaries. The reader who has present to his mind the geographical picture of Constantinople, will conceive and admire the greatness of the spectacle. The five Christian ships continued to advance with joyful shouts, and a full press, both of sails and oars, against an hostile fleet of three hundred vessels; and the rampart, the camp, the coasts of Europe and Asia, were lined with innumerable spectators, who anxiously awaited the event of this momentous succour. At the first view that event could not appear doubtful; the superiority of the Moslems was beyond all measure or account; and, in a calm, their numbers and valour must inevitably have prevailed. But their hasty and imperfect navy, had been created, not by the genius of the people, but

Succour  
and victory  
of four  
ships.

42 It is singular that the Greeks should not agree in the number of these illustrious vessels; the *five* of Ducas, the *four* of Phranza and Leonardus, and the *two* of Chalcocondyles, must be extended to the smaller, or confined to larger, size. Voltaire, in giving one of these ships to Frederic III. confounds the emperors of the East and West.

43 In bold defiance, or rather in gross ignorance, of language and geography, the president Cousin detains them at Chios with a south, and waits them to Constantinople with a north, wind.



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by the will of the sultan: in the height of their prosperity, the Turks have acknowledged, that if God had given them the earth, he had left the sea to the infidels;<sup>44</sup> and a series of defeats, a rapid progress of decay, has established the truth of their modest confession. Except eighteen gallies of some force, the rest of their fleet consisted of open boats, rudely constructed and awkwardly managed, crowded with troops, and destitute of cannon; and, since courage arises in a great measure from the consciousness of strength, the bravest of the Janizaries might tremble on a new element. In the Christian squadron, five stout and lofty ships were guided by skilful pilots, and manned with the veterans of Italy and Greece, long practised in the arts and perils of the sea. Their weight was directed to sink or scatter the weak obstacles that impeded their passage: their artillery swept the waters: their liquid fire was poured on the heads of the adversaries, who, with the design of boarding, presumed to approach them; and the winds and waves are always on the side of the ablest navigators. In this conflict, the Imperial vessel, which had been almost overpowered, was rescued by the Genoese; but the Turks, in a distant and closer attack, were twice repulsed with considerable loss. Mahomet himself sat on horseback on the beach, to encourage their valour by his voice and presence, by the promise of reward, and by fear, more potent than the fear of the enemy. The passions of his soul, and even the gestures of his body,<sup>45</sup> seemed to imitate the actions of the combatants; and as if he had been the lord of nature, he spurred his horse with a fearless and impotent effort into the sea. His loud reproaches, and the clamours of the camp, urged the Ottomans to a third attack, more fatal and bloody than the two former; and I must repeat, though I cannot credit, the evidence of Phranza, who affirms, from their own mouth, that they lost above twelve hundred thousand men in the slaughter of the day. They fled in disorder to the shores of Europe and Asia, while the Christian squadron, triumphant and unhurt, steer-

44 The perpetual decay and weakness of the Turkish navy, may be observed in Rycaut (*State of the Ottoman Empire*, p. 372..378), Thevenot (*Voyages*, P. i. p. 229...242), and Tott (*Memoires*, tom. iii); the last of whom is always solicitous to amuse and amaze his reader.

45 I must confess, that I have before my eyes the living picture which Thucydides (l. vii. c. 71.) has drawn of the passions and gestures of the Athenians in a naval engagement in the great harbour of Syracuse.

ed along the Bosphorus, and securely anchored within the chain of the harbour. In the confidence of victory, they boasted that the whole Turkish power must have yielded to their arms; but the admiral, or captain bashaw, found some consolation for a painful wound in his eye, by representing that accident as the cause of his defeat. Baltha Ogli was a renegade of the race of the Bulgarian princes: his military character was tainted with the unpopular vice of avarice; and under the despotism of the prince or people, misfortune is a sufficient evidence of guilt. His rank and services were annihilated by the displeasure of Mahomet. In the royal presence, the captain bashaw was extended on the ground by four slaves, and received one hundred strokes with a golden rod:<sup>46</sup> his death had been pronounced; and he adored the clemency of the sultan, who was satisfied with the milder punishment of confiscation and exile. The introduction of this supply revived the hopes of the Greeks, and accused the supineness of their western allies. Amidst the deserts of Anatolia and the rocks of Palestine, the millions of the crusades had buried themselves in a voluntary and inevitable grave; but the situation of the Imperial city was strong against her enemies, and accessible to her friends; and a rational and moderate armament of the maritime states might have saved the relics of the Roman name, and maintained a Christian fortress in the heart of the Ottoman empire. Yet this was the sole and feeble attempt for the deliverance of Constantinople: the more distant powers were insensible of its danger; and the ambassador of Hungary, or at least of Huniades, resided in the Turkish camp, to remove the fears, and to direct the operations, of the sultan.<sup>47</sup>

It was difficult for the Greeks to penetrate the secret of the divan; yet the Greeks are persuaded, that a resistance, so obstinate and surprising, had fatigued the perseverance of Mahomet. He began to meditate a retreat, and the siege would have been speedily raised if the ambition and jealousy

Mahomet transports his navy over land.

46 According to the exaggeration or corrupt text of Ducas (c. 39), this golden bar was of the enormous and incredible weight of 500 libræ, or pounds. Bouillaud's reading of 500 drachms, or five pounds, is sufficient to exercise the arm of Mahomet, and bruise the back of his admiral.

47 Ducas, who confesses himself ill informed of the affairs of Hungary, assigns a motive of superstition, a fatal belief that Constantinople would be the term of the Turkish conquests. See Phranza (l. iii. c. 20.) and Spondanus.

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sy of the second vizir had not opposed the perfidious advice of Calil Bashaw, who still maintained a secret correspondence with the Byzantine court. The reduction of the city appeared to be hopeless, unless a double attack could be made from the harbour as well as from the land; but the harbour was inaccessible: an impenetrable chain was now defended by eight large ships, more than twenty of a smaller size, with several gallies and sloops; and, instead of forcing this barrier, the Turks might apprehend a naval sally, and a second encounter in the open sea. In this perplexity, the genius of Mahomet conceived and executed a plan of a bold and marvellous cast, of transporting by land his lighter vessels and military stores from the Bosphorus into the higher part of the harbour. The distance is about ten miles; the ground is uneven, and was overspread with thickets; and, as the road must be opened behind the suburb of Galata, their free passage or total destruction must depend on the option of the Genoese. But these selfish merchants were ambitious of the favour of being the last devoured; and the deficiency of art was supplied by the strength of obedient myriads. A level way was covered with a broad platform of strong and solid planks; and to render them more slippery and smooth, they were anointed with the fat of sheep and oxen. Fourscore light gallies and brigantines of fifty and thirty oars, were disembarked on the Bosphorus shore; arranged successively on rollers; and drawn forwards by the power of men and pullies. Two guides or pilots were stationed at the helm, and the prow, of each vessel; the sails were unfurled to the winds; and the labour was cheered by song and acclamation. In the course of a single night, this Turkish fleet painfully climbed the hill, steered over the plain, and was launched from the declivity into the shallow waters of the harbour, far above the molestation of the deeper vessels of the Greeks. The real importance of this operation was magnified by the consternation and confidence which it inspired; but the notorious, unquestionable, fact was displayed before the eyes, and is recorded by the pens of the two nations.<sup>48</sup> A similar stratagem had been repeat-

<sup>48</sup> The unanimous testimony of the four Greeks is confirmed by Cantemir (p. 96.) from the Turkish annals: but I could wish to contract the distance of *ten* miles, and to prolong the term of *one* night.

edly practised by the ancients;<sup>49</sup> the Ottoman gallies (I must again repeat) should be considered as large boats; and if we compare the magnitude and the distance, the obstacles and the means, the boasted miracle<sup>50</sup> has perhaps been equalled by the industry of our own times.<sup>51</sup> As soon as Mahomet had occupied the upper harbour with a fleet and army; he constructed, in the narrowest part, a bridge, or rather mole, of fifty cubits in breadth and one hundred in length; it was formed of casks and hogheads; joined with rafters linked with iron, and covered with a solid floor. On this floating battery, he planted one of his largest cannon, while the fourscore gallies, with troops and scaling-ladders, approached the most accessible side, which had formerly been stormed by the Latin conquerors. The indolence of the Christians has been accused for not destroying these unfinished works; but their fire, by a superior fire was controlled and silenced; nor were they wanting in a nocturnal attempt to burn the vessels as well as the bridge of the sultan. His vigilance prevented their approach; their foremost galliots were sunk or taken; forty youths, the bravest of Italy and Greece, were inhumanly massacred at his command; nor could the emperor's grief be assuaged by the just though cruel retaliation, of exposing from the walls the heads of two hundred and sixty Musulman captives. After a siege of forty days, the fate of Constantinople could no longer be averted. The diminutive garrison was exhausted by a double attack: the fortifications, which had stood for ages against hostile violence, were dismantled on all sides by the Ottoman cannon: many breaches were opened; and near the gate of St. Romanus, four towers had been levelled with the ground. For the payment of his feeble and mutinous troops, Constantine was compelled to despoil the churches with the promise of a fourfold restitution; and his sacrilege

Distress of  
the city.

49 Phranza relates two examples of a similar transportation over the six miles of the Isthmus of Corinth; the one fabulous, of Augustus after the battle of Actium; the other true, of Nicetas, a Greek general in the xth century. To these he might have added a bold enterprise of Hannibal, to introduce his vessels into the harbour of Tarentum (Polybius, l. viii. p. 749. edit. Gronov).

50 A Greek of Candia, who had served the Venetians in a similar undertaking (Spond. A. D. 1438, No. 37.) might possibly be the adviser and agent of Mahomet.

51 I particularly allude to our own embarkations on the lakes of Canada, in the years 1776 and 1777, so great in the labour, so fruitless in the event.



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offered a new reproach to the enemies of the union. A spirit of discord impaired the remnant of the Christian strength: the Genoese and Venetian auxiliaries asserted the pre-eminence of their respective service; and Justiniani and the great duke, whose ambition was not extinguished by the common danger, accused each other of treachery and cowardice.

Prepara-  
tions of  
the Turks  
for the  
general  
assault,  
May 26.

During the siege of Constantinople, the words of peace and capitulation had been sometimes pronounced; and several embassies had passed between the camp and the city.<sup>52</sup> The Greek emperor was humbled by adversity; and would have yielded to any terms compatible with religion and royalty. The Turkish sultan was desirous of sparing the blood of his soldiers; still more desirous of securing for his own use the Byzantine treasures; and he accomplished a sacred duty in presenting to the *Gabours*, the choice of circumcision of tribute, or of death. The avarice of Mahomet might have been satisfied with an annual sum of one hundred thousand ducats: but his ambition grasped the capital of the East: to the prince he offered a rich equivalent, to the people a free toleration, or a safe departure: but after some fruitless treaty, he declared his resolution of finding either a throne, or a grave, under the walls of Constantinople. A sense of honour, and the fear of universal reproach, forbade Palæologus to resign the city into the hands of the Ottomans; and he determined to abide the last extremities of war. Several days were employed by the sultan in the preparations of the assault; and a respite was granted by his favourite science of astrology, which had fixed on the twenty-ninth of May, as the fortunate and fatal hour. On the evening of the twenty-seventh, he issued his final orders; assembled in his presence the military chiefs; and dispersed his heralds through the camp to proclaim the duty, and the motives, of the perilous enterprise. Fear is the first principle of a despotic government; and his menaces were expressed in the Oriental style, that the fugitives and deserters, had they the wings of a bird,<sup>53</sup> should

<sup>52</sup> Chalcocondyles and Ducas differ in the time and circumstances of the negociation; and it was neither glorious nor salutary, the faithful Phranza spares his prince even the thought of a surrender.

<sup>53</sup> These wings (Chalcocondyles, l. viii. p. 208.) are no more than an oriental

not escape from his inexorable justice. The greatest part of his bashaws and Janizaries were the offspring of Christian parents; but the glories of the Turkish name were perpetuated by successive adoption; and, in the gradual change of individuals, the spirit of a legion, a regiment, or an *oda*, is kept alive by imitation and discipline. In this holy warfare, the Moslems were exhorted to purify their minds with prayer, their bodies with seven ablutions; and to abstain from food till the close of the ensuing day. A crowd of dervishes visited the tents to instil the desire of martyrdom and the assurance of spending an immortal youth amidst the rivers and gardens of paradise, and in the embraces of the black-eyed virgins. Yet Mahomet principally trusted to the efficacy of temporal and visible rewards. A double pay was promised to the victorious troops; "The city and the buildings," said Mahomet, "are mine: but I resign to your valour the captives and the spoil, the treasures of gold and beauty: be rich and be happy. Many are the provinces of my empire: the intrepid soldier who first ascends the walls of Constantinople, shall be rewarded with the government of the fairest and most wealthy; and my gratitude shall accumulate his honours and fortunes above the measure of his own hopes." Such various and potent motives diffused among the Turks a general ardour, regardless of life and impatient for action: the camp re-echoed with the Moslem shouts of, "God is God, there is but one God, and Mahomet is the apostle of God;"<sup>54</sup> and the sea and land,

figure: but in the tragedy of Irene, Mahomet's passion soars above sense and reason:

Should the fierce North, upon his frozen wings;

Bear him aloft above the wondering clouds,

And seat him in the Pleiads golden chariot...

Thence should my fury drag him down to tortures.

Besides the extravagance of the rant, I must observe, 1. That the operation of the winds must be confined to the *lower* region of the air. 2. That the name, etymology, and fable of the Pleiads are purely Greek (Scholiast ad Homer. *Σ.* 686. Eudocia in Ionia, p. 339. Apollodor. l. iii. c. 10. Heine, p. 229. Not. 682.) and had no affinity with the astronomy of the East (Hyde ad Ulugbeg, Tabul. in Syntagma, Dissert. tom. i. p. 40. 42. Goguet, Origine des Arts, &c. tom. vi. p. 73...78. Gebelin, Hist. du Calendrier, p. 75.) which Mahomet had studied. 3. The golden chariot does not exist either in science or fiction; but I much fear that Dr. Johnson has confounded the Pleiads with the great bear or waggon, the zodiac with a northern constellation:

Ἀρπτοι θην και ἄμαξαν επικλησιν καλεῖσσι.

<sup>54</sup> Phranza quarrels with these Moslem acclamations, not for the name of God, but for that of the prophet: the pious zeal of Voltaire is excessive, and even ridiculous.

CHAP. from Galata to the seven towers, were illuminated by the  
LXVIII. blaze of their nocturnal fires.

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Last farewell of the emperor and the Greeks.

Far different was the state of the Christians; who, with loud and impotent complaints, deplored the guilt, or the punishment of their sins. The celestial image of the Virgin had been exposed in solemn procession; but their divine patroness was deaf to their intreaties; they accused the obstinacy of the emperor for refusing a timely surrender; anticipated the horrors of their fate; and sighed for the repose and security of Turkish servitude. The noblest of the Greeks, and the bravest of the allies, were summoned to the palace, to prepare them, on the evening of the twenty-eighth, for the duties and dangers of the general assault. The last speech of Palæologus was the funeral oration of the Roman empire:⁵⁵ he promised, he conjured, and he vainly attempted to infuse the hope which was extinguished in his own mind. In this world all was comfortless and gloomy; and neither the gospel nor the church have proposed any conspicuous recompense to the heroes who fall in the service of their country. But the example of their prince, and the confinement of a siege, had armed these warriors with the courage of despair; and the pathetic scene is described by the feelings of the historian Phranza, who was himself present at this mournful assembly. They wept, they embraced; regardless of their families and fortunes, they devoted their lives; and each commander, departing to his station, maintained all night a vigilant and anxious watch on the rampart. The emperor, and some faithful companions, entered the dome of St. Sophia, which in a few hours was to be converted into a mosch; and devoutly received, with tears and prayers, the sacrament of the holy communion. He reposed some moments in the palace, which resounded with cries and lamentations; solicited the pardon of all whom he might have injured;⁵⁶ and mounted on horseback to visit the guards, and explore the motions of the enemy. The dis-

⁵⁵ I am afraid that this discourse was composed by Phranza himself: and it smells so grossly of the sermon and the convent that I almost doubt whether it was pronounced by Constantine. Leonardus assigns him another speech, in which he addresses himself more respectfully to the Latin auxiliaries.

⁵⁶ This abasement, which devotion has sometimes extorted from dying princes, is an improvement of the gospel doctrine of the forgiveness of injuries: it is more easy to forgive 490 times, than once to ask pardon of an inferior.

tress and fall of the last Constantine are more glorious than the long prosperity of the Byzantine Cæsars.

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In the confusion of darkness an assailant may sometimes succeed; but in this great and general attack, the military judgment and astrological knowledge of Mahomet advised him to expect the morning, the memorable twenty-ninth of May, in the fourteen hundred and fifty-third year of the Christian æra. The preceding night had been strenuously employed: the troops, the cannon, and the fascines, were advanced to the edge of the ditch, which in many parts presented a smooth and level passage to the breach; and his fourscore galleys almost touched with the prows and their scaling-ladders, the less defensible walls of the harbour. Under pain of death, silence was enjoined: but the physical laws of motion and sound are not obedient to discipline or fear; each individual might suppress his voice and measure his footsteps; but the march and labour of thousands must inevitably produce a strange confusion of dissonant clamours, which reached the ears of the watchmen of the towers. At day-break, without the customary signal of the morning gun, the Turks assaulted the city by sea and land; and the similitude of a twined or twisted thread has been applied to the closeness and continuity of their line of attack.⁵⁷ The foremost ranks consisted of the refuse of the host, a voluntary crowd who fought without order or command; of the feebleness of age or childhood, of peasants and vagrants, and of all who had joined the camp in the blind hope of plunder and martyrdom. The common impulse drove them onwards to the wall: the most audacious to climb were instantly precipitated; and not a dart, not a bullet, of the Christians, was idly wasted on the accumulated throng. But their strength and ammunition were exhausted in this laborious defence: the ditch was filled with the bodies of the slain; they supported the footsteps of their companions; and of this devoted vanguard, the death was more serviceable than the life. Under their respective bashaws and sanjaks, the troops of Anatolia and Romania were successively led to the charge: their progress was various and doubtful; but, after a conflict of two hours, the Greeks

The general assault,
May 29.

⁵⁷ Besides the 10,000 guards, and the sailors and the marines, Ducas numbers in this general assault 250,000 Turks, both horse and foot.

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still maintained, and improved their advantage; and the voice of the emperor was heard, encouraging his soldiers to achieve, by a last effort, the deliverance of their country. In that fatal moment, the Janizaries arose, fresh, vigorous, and invincible. The sultan himself on horseback, with an iron mace in his hand, was the spectator and judge of their valour: he was surrounded by ten thousand of his domestic troops whom he reserved for the decisive occasions; and the tide of battle was directed and impelled by his voice and eye. His numerous ministers of justice were posted behind the line, to urge, to restrain, and to punish; and if danger was in the front, shame and inevitable death were in the rear, of the fugitives. The cries of fear and of pain were drowned in the martial music of drums, trumpets, and ataballs; and experience has proved, that the mechanical operation of sounds, by quickening the circulation of the blood and spirits, will act on the human machine more forcibly than the eloquence of reason and honour. From the lines, the galleys, and the bridge, the Ottoman artillery thundered on all sides; and the camp and city, the Greeks and the Turks, were involved in a cloud of smoke, which could only be dispelled by the final deliverance or destruction of the Roman empire. The single combats of the heroes of history or fable, amuse our fancy and engage our affections: the skilful evolutions of war may inform the mind, and improve a necessary, though pernicious, science. But in the uniform and odious pictures of a general assault, all is blood, and horror, and confusion; nor shall I strive, at the distance of three centuries and a thousand miles, to delineate a scene, of which there could be no spectators, and of which the actors themselves were incapable of forming any just or adequate idea.

The immediate loss of Constantinople may be ascribed to the bullet, or arrow, which pierced the gauntlet of John Justiniani. The sight of his blood, and the exquisite pain, appalled the courage of the chief, whose arms and counsels were the firmest rampart of the city. As he withdrew from his station in quest of a surgeon, his flight was perceived and stopped by the indefatigable emperor. "Your wound," exclaimed Palæologus, "is slight; the danger is pressing; your presence is necessary; and whither will you retire?" "I will retire," said the trembling Genoese, "by the same

“road which God has opened to the Turks;” and at these words he hastily passed through one of the breaches of the inner wall. By this pusillanimous act, he stained the honours of a military life; and the few days which he survived in Galata, or the isle of Chios, were embittered by his own and the public reproach.⁵⁸ His example was imitated by the greatest part of the Latin auxiliaries, and the defence began to slacken when the attack was pressed with redoubled vigour. The number of the Ottomans was fifty, perhaps an hundred, times superior to that of the Christians: the double walls were reduced by the cannon to an heap of ruins: in a circuit of several miles, some places must be found more easy of access, or more feebly guarded; and if the besiegers could penetrate in a single point, the whole city was irrecoverably lost. The first who deserved the sultan’s reward was Hassan the Janizary, of gigantic stature and strength. With his scymetar in one hand and his buckler in the other, he ascended the outward fortification: of the thirty Janizaries, who were emulous of his valour, eighteen perished in the bold adventure. Hassan and his twelve companions had reached the summit; the giant was precipitated from the rampart; he rose on one knee, and was again oppressed by a shower of darts and stones. But his success had proved that the achievement was possible: the walls and towers were instantly covered with a swarm of Turks; and the Greeks, now driven from the vantage ground, were overwhelmed by encreasing multitudes. Amidst these multitudes, the emperor,⁵⁹ who accomplished all the duties of a general and a soldier, was long seen, and finally lost. The nobles, who fought round his person, sustained till

58 In the severe censure of the flight of Justiniani, Phranza expresses his own feelings, and those of the public. For some private reasons, he is treated with more lenity and respect by Ducas: but the words of Leonardus Chiensis express his strong and recent indignation, *glorie salutis suique oblitus*. In the whole series of their Eastern policy, his countrymen, the Genoese, were always suspected, and often guilty.

59 Ducas kills him with two blows of Turkish soldiers; Chalcocondyles wounds him in the shoulder, and then tramples him in the gate. The grief of Phranza carrying him among the enemy, escapes from the precise image of his death; but we may, without flattery, apply these noble lines of Dryden:

As to Sebastian, let them search the field;
And where they find a mountain of the slain,
Send one to climb, and looking down beneath,
There they will find him at his manly length,
With his face up to heaven, in that red monument
Which his good sword had digged.

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Death of
the empe-
ror Con-
stantine
Palæo-
logus.

Loss of the
city and
empire.

The Turks
enter and
pillage
Constanti-
nople.

their last breath the honourable names of Palæologus and Cantacuzene: his mournful exclamation was heard, "Can-
"not there be found a Christian to cut off my head?"⁶⁰ and his last fear was that of falling alive into the hands of the infidels.⁶¹ The prudent despair of Constantine cast away the purple: amidst the tumult he fell by an unknown hand, and his body was buried under a mountain of the slain. After his death, resistance and order were no more: the Greeks fled towards the city; and many were pressed and stifled in the narrow pass of the gate of St. Romanus. The victorious Turks rushed through the breaches of the inner wall; and as they advanced into the streets, they were soon joined by their brethren, who had forced the gate Phenar on the side of the harbour.⁶² In the first heat of the pursuit, about two thousand Christians were put to the sword; but avarice soon prevailed over cruelty; and the victors acknowledged, that they should immediately have given quarter if the valour of the emperor and his chosen bands had not prepared them for a similar opposition in every part of the capital. It was thus, after a siege of fifty-three days, that Constantinople, which had defied the power of Chosroes, the Chagan, and the caliphs, was irretrievably subdued by the arms of Mahomet the second. Her empire only had been subverted by the Latins: her religion was trampled in the dust by the Moslem conquerors.⁶³

The tidings of misfortune fly with a rapid wing; yet such was the extent of Constantinople, that the more distant quarters might prolong some moments the happy ignorance of their ruin.⁶⁴ But in the general consternation, in the feelings of selfish or social anxiety, in the tumult and thunder

60 Spondanus (A. D. 1453, No. 10), who has hopes of his salvation, wishes to absolve this demand from the guilt of suicide.

61 Leonardus Chiensis very properly observes, that the Turks, had they known the emperor, would have laboured to save and secure a captive so acceptable to the sultan.

62 Cantemir, p. 96. The Christian ships in the mouth of the harbour, had flanked and retarded this naval attack.

63 Chalcocondyles most absurdly supposes, that Constantinople was sacked by the Asiatics in revenge for the ancient calamities of Troy; and the grammarians of the xvth century are happy to melt down the uncouth appellation of Turks, into the more classical name of *Tenuri*.

64 When Cyrus surprised Babylon during the celebration of a festival, so vast was the city, and so careless were the inhabitants, that much time elapsed before the distant quarters knew that they were captives (Herodotus, l. i. c. 191), and Usher (Annal. p. 78), who has quoted from the prophet Jeremiah a passage of similar import.

of the assault, a *sleepless* night and morning must have elapsed; nor can I believe that many Grecian ladies were awakened by the Janizaries from a sound and tranquil slumber. On the assurance of the public calamity, the houses and convents were instantly deserted; and the trembling inhabitants flocked together in the streets, like an herd of timid animals; as if accumulated weakness could be productive of strength, or in the vain hope, that amid the crowd, each individual might be safe and invisible. From every part of the capital, they flowed into the church of St. Sophia: in the space of an hour, the sanctuary, the choir, the nave, the upper and lower galleries, were filled with the multitude of fathers and husbands, of women and children, of priests, monks, and religious virgins: the doors were barred on the inside, and they sought protection from the sacred dome, which they had so lately abhorred as a profane and polluted edifice. Their confidence was founded on the prophecy of an enthusiast or impostor; that one day the Turks would enter Constantinople, and pursue the Romans as far as the column of Constantine in the square before St. Sophia: but that this would be the term of their calamities: that an angel would descend from heaven, with a sword in his hand, and would deliver the empire, with that celestial weapon, to a poor man seated at the foot of the column. "Take this sword," would he say, "and avenge the people of the Lord." At these animating words, the Turks would instantly fly, and the victorious Romans would drive them from the West, and from all Anatolia, as far as the frontiers of Persia. It is on this occasion, that Ducas, with some fancy and much truth, upbraids the discord and obstinacy of the Greeks. "Had that angel appeared," exclaims the historian, "had he offered to exterminate your foes if you would consent to the union of the church, even then, in that fatal moment, you would have rejected your safety or have deceived your God."⁶⁵

While they expected the descent of the tardy angel, the doors were broken with axes; and as the Turks encountered the

Captivity
of the
Greeks.

⁶⁵ This lively description is extracted from Ducas (c. 39), who two years afterwards was sent ambassador from the prince of Lesbos to the sultan (c. 44). Till Lesbos was subdued in 1463 (Phranza, l. iii. c. 27), that island must have been full of the fugitives of Constantinople, who delighted to repeat, perhaps to adorn, the tale of their misery.

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ed no resistance, their bloodless hands were employed in selecting and securing the multitude of their prisoners. Youth, beauty, and the appearance of wealth, attracted their choice; and the right of property was decided among themselves by a prior seizure, by personal strength, and by the authority of command. In the space of an hour, the male captives were bound with cords, the females with their veils and girdles. The senators were linked with their slaves; the prelates with the porters of the church; and young men of a plebeian class, with noble maids, whose faces had been invisible to the sun and their nearest kindred. In this common captivity, the ranks of society were confounded; the ties of nature were cut asunder; and the inexorable soldier was careless of the father's groans, the tears of the mother, and the lamentations of the children. The loudest in their wailings were the nuns, who were torn from the altar with naked bosoms, outstretched hands, and dishevelled hair: and we should piously believe that few could be tempted to prefer the vigils of the haram to those of the monastery. Of these unfortunate Greeks, of these domestic animals, whole strings were rudely driven through the streets; and as the conquerors were eager to return for more prey, their trembling pace was quickened with menaces and blows. At the same hour, a similar rapine was exercised in all the churches and monasteries, in all the palaces and habitations of the capital; nor could any place, however sacred or sequestered, protect the persons or the property of the Greeks. Above sixty thousand of this devoted people were transported from the city to the camp and fleet; exchanged or sold according to the caprice or interest of their masters, and dispersed in remote servitude through the provinces of the Ottoman empire. Among these we may notice some remarkable characters. The historian Phranza, first chamberlain and principal secretary, was involved with his family in the common lot. After suffering four months the hardships of slavery, he recovered his freedom; in the ensuing winter he ventured to Adrianople, and ransomed his wife from the *mir bashi* or master of the horse; but his two children, in the flower of youth and beauty, had been siezed for the use of Mahomet himself. The daughter of Phranza died in the seraglio, perhaps a virgin: his son, in the fifteenth year of his age, pre-

ferred death to infamy, and was stabbed by the hand of the royal lover.⁶⁶ A deed thus inhuman, cannot surely be expiated by the taste and liberality with which he released a Grecian matron, and her two daughters, on receiving a Latin ode from Philelphus, who had chosen a wife in that noble family.⁶⁷ The pride or cruelty of Mahomet would have been most sensibly gratified by the capture of a Roman legate; but the dexterity of cardinal Isidore eluded the search, and he escaped from Galata in a plebeian habit.⁶⁸ The chain and entrance of the outward harbour was still occupied by the Italian ships of merchandise and war. They had signalled their valour in the siege; they embraced the moment of retreat, while the Turkish mariners were dissipated in the pillage of the city. When they hoisted sail, the beach was covered with a suppliant and lamentable crowd: but the means of transportation were scanty: the Venetians and Genoese selected their countrymen; and, notwithstanding the fairest promises of the sultan, the inhabitants of Galata evacuated their houses, and embarked with their most precious effects.

In the fall and the sack of great cities, an historian is condemned to repeat the tale of uniform calamity; the same effects must be produced by the same passions; and when those passions may be indulged without controul, small, alas! is the difference between civilized and savage man. Amidst the vague exclamations of bigotry and hatred, the Turks are not accused of a wanton or immoderate effusion of Christian blood: but according to their maxims (the maxims of antiquity), the lives of the vanquished were forfeited; and the legitimate reward of the conqueror was derived from the service, the sale, or the ransom, of his cap-

Amount of
the spoil.

66 See Phranzá, l. iii. c. 20, 21. His expressions are positive: *Ameras suâ manû jugulavit . . . volebat enim eo turpiter et nefarie abuti. Me miserum et infelicem.* Yet he could only learn from report, the bloody or impure scenes that were acted in the dark recesses of the seraglio.

67 See Tiraboschi (tom. vi. P. i. p. 290.) and Lancelot (*Mem. de l'Académie des Inscriptions*, tom. x. p. 718). I should be curious to learn how he could praise the public enemy, whom he so often reviles as the most corrupt and inhuman of tyrants.

68 The Commentaries of Pius II. suppose, that he craftily placed his cardinal's hat on the head of a corpse which was cut off and exposed in triumph, while the legate himself was bought and delivered, as a captive of no value. The great Belgic Chronicle adorns his escape with new adventures, which he suppressed (says Spondanus, A. D. 1453, No. 15.) in his own letters, lest he should lose the merit and reward of suffering for Christ.

tives of both sexes.⁶⁹ The wealth of Constantinople had been granted by the sultan to his victorious troops: and the rapine of an hour is more productive than the industry of years. But as no regular division was attempted of the spoil, the respective shares were not determined by merit; and the rewards of valour were stolen away by the followers of the camp, who had declined the toil and danger of the battle. The narrative of their depredations could not afford either amusement or instruction: the total amount, in the last poverty of the empire, has been valued at four millions of ducats;⁷⁰ and of this sum a small part was the property of the Venetians, the Genoese, the Florentines, and the merchants of Ancona. Of these foreigners, the stock was improved in quick and perpetual circulation: but the riches of the Greeks were displayed in the idle ostentation of palaces and wardrobes, or deeply buried in treasures of ingots and old coin, lest it should be demanded at their hands for the defence of their country. The profanation and plunder of the monasteries and churches, excited the most tragic complaints. The dome of St. Sophia itself, the earthly heaven, the second firmament, the vehicle of the cherubim, the throne of the glory of God,⁷¹ was despoiled of the oblations of ages; and the gold and silver, the pearls and jewels, the vases and sacerdotal ornaments, were most wickedly converted to the service of mankind. After the divine images had been stripped of all that could be valuable to a profane eye, the canvass, or the wood, was torn, or broken, or burnt, or trod under foot, or applied, in the stables, or the kitchen, to the vilest uses. The example of sacrilege was imitated however from the Latin conquerors of Constantinople; and the treatment which Christ, the Virgin, and the saints, had sustained from the guilty Catholic, might be inflicted by the zealous Musulman on the monuments of idolatry. Perhaps, instead of joining the public clamour, a philosopher will ob-

69 Busbequius expatiates with pleasure and applause on the rights of war, and the use of slavery, among the ancients and the Turks (*de Legat. Turcicâ*, epist. iii. p. 161).

70 This sum is specified in a marginal note of Leunclavius (*Chalcocondyles*, l. viii. p. 211), but in the distribution to Venice, Genoa, Florence, and Ancona, of 50, 20, 20, and 15,000 ducats, I suspect that a figure has been dropt. Even with the restitution, the foreign property would scarcely exceed one-fourth.

71 See the enthusiastic praises and lamentations of Phranza (l. iii. c. 17).

serve, that in the decline of the arts, the workmanship could not be more valuable than the work, and that a fresh supply of visions and miracles would speedily be renewed by the craft of the priest and the credulity of the people. He will more seriously deplore the loss of the Byzantine libraries, which were destroyed or scattered in the general confusion: one hundred and twenty thousand manuscripts are said to have disappeared; ⁷² ten volumes might be purchased for a single ducat; and the same ignominious price, too high perhaps for a shelf of theology, included the whole works of Aristotle and Homer, the noblest productions of the science and literature of ancient Greece. We may reflect with pleasure, that an inestimable portion of our classic treasures was safely deposited in Italy; and that the mechanics of a German town had invented an art which derides the havoc of time and barbarism.

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From the first hour ⁷³ of the memorable twenty-ninth of May, disorder and rapine prevailed in Constantinople, till the eighth hour of the same day; when the sultan himself passed in triumph through the gate of St. Romanus. He was attended by his vizirs, bashaws, and guards, each of whom (says a Byzantine historian) was robust as Hercules, dexterous as Apollo, and equal in battle to any ten of the race of ordinary mortals. The conqueror ⁷⁴ gazed with satisfaction and wonder on the strange though splendid appearance of the domes and palaces, so dissimilar from the style of Oriental architecture. In the hippodrome, or *atmeidan*, his eye was attracted by the twisted column of the three serpents; and, as a trial of his strength, he shattered with his iron mace or battle-axe the under-jaw of one of these monsters, ⁷⁵ which in the eyes of the Turks were the idols or talismans of the city. At the principal door of St. Sophia, he alighted from his horse, and entered the dome: and such was his jealous regard for that monument of his glory, that on ob-

Mahomet II. visits the city, St. Sophia, the palace, &c.

⁷² See Ducas (c. 43), and an epistle, July 15th, 1453, from Laurus Quirinus to pope Nicholas V. (Hody de Græcis, p. 192. from a MS. in the Cotton library).

⁷³ The Julian Calendar, which reckons the days and hours from midnight, was used at Constantinople. But Ducas seems to understand the natural hours from sun-rise.

⁷⁴ See the Turkish Annals, p. 329. and the Pandects of Leunclavius, p. 448.

⁷⁵ I have had occasion (vol. ii. p. 233.) to mention this curious relic of Græcian antiquity.

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 serving a zealous Musulman in the act of breaking the marble pavement, he admonished him with his scymetar, that, if the spoil and captives were granted to the soldiers, the public and private buildings had been reserved for the prince. By his command the metropolis of the Eastern church was transformed into a mosch: the rich and portable instruments of superstition had been removed; the crosses were thrown down; and the walls, which were covered with images and mosaics, were washed and purified, and restored to a state of naked simplicity. On the same day, or on the ensuing Friday, the *muezin* or crier ascended the most lofty turret, and proclaimed the *ezan*, or public invitation in the name of God and his prophet; the imam preached; and Mahomet the second performed the *namaz* of prayer and thanksgiving on the great altar, where the Christian mysteries had so lately been celebrated before the last of the Cæsars.<sup>76</sup> From St. Sophia he proceeded to the august, but desolate, mansion of an hundred successors of the great Constantine; but which in a few hours had been stripped of the pomp of royalty. A melancholy reflection on the vicissitudes of human greatness, forced itself on his mind; and he repeated an elegant distich of Persian poetry: "The spider has wove his web in the Imperial palace; and the owl hath sung her watch-song on the towers of Afrasiab."<sup>77</sup>

His behaviour to the Greeks.

Yet his mind was not satisfied, nor did the victory seem complete, till he was informed of the fate of Constantine; whether he had escaped, or been made prisoner, or had fallen in the battle. Two Janizaries claimed the honour and reward of his death: the body, under an heap of slain, was discovered by the golden eagles embroidered on his shoes: the Greeks acknowledged with tears the head of their late emperor; and, after exposing the bloody trophy,<sup>78</sup> Mahomet

<sup>76</sup> We are obliged to Cantemir (p. 102.) for the Turkish account of the conversion of St. Sophia, so bitterly deplored by Phranza and Ducas. It is amusing enough to observe, in what opposite lights the same object appears to a Musulman and a Christian eye.

<sup>77</sup> This distich, which Cantemir gives in the original, derives new beauties from the application. It was thus that Scipio repeated, in the sack of Carthage, the famous prophecy of Homer. The same generous feeling carried the mind of the conqueror to the past or the future.

<sup>78</sup> I cannot believe with Ducas (see Spondanus, A. D. 1453, No. 13), that Mahomet sent round Persia, Arabia, &c. the head of the Greek emperor; he would surely content himself with a trophy less inhuman.

bestowed on his rival the honours of a decent funeral. After his decease, Lucas Notaras, great duke,<sup>79</sup> and first minister of the empire, was the most important prisoner. When he offered his person and his treasures at the foot of the throne, "And why," said the indignant sultan, "did you not employ these treasures in the defence of your prince and country?" "They were yours," answered the slave, "God had reserved them for your hands." "If he reserved them for me," replied the despot, "how have you presumed to withhold them so long by a fruitless and fatal resistance?" The great duke alleged the obstinacy of the strangers, and some secret encouragement from the Turkish vizir; and from this perilous interview, he was at length dismissed with the assurance of pardon and protection. Mahomet condescended to visit his wife, a venerable princess oppressed with sickness and grief; and his consolation for her misfortunes was in the most tender strain of humanity and filial reverence. A similar clemency was extended to the principal officers of state, of whom several were ransomed at his expense; and during some days he declared himself the friend and father of the vanquished people. But the scene was soon changed; and before his departure, the hippodrome streamed with the blood of his noblest captives. His perfidious cruelty is execrated by the Christians: they adorn with the colours of heroic martyrdom the execution of the great duke and his two sons; and his death is ascribed to the generous refusal of delivering his children to the tyrant's lust. Yet a Byzantine historian has dropt an unguarded word of conspiracy, deliverance, and Italian succour: such treason may be glorious; but the rebel who bravely ventures, has justly forfeited, his life; nor should we blame a conqueror for destroying the enemies whom he can no longer trust. On the eighteenth of June, the victorious sultan returned to Adrianople; and smiled at the base and hollow embassies of the Christian princes, who viewed their approaching ruin in the fall of the Eastern empire.

Constantinople had been left naked and desolate, without

<sup>79</sup> Phranza was the personal enemy of the great duke; nor could time, or death, or his own retreat to a monastery, extort a feeling of sympathy or forgiveness. Ducas is inclined to praise and pity the martyr; Chalcocondyles is neuter, but we are indebted to him for the hint of the Greek conspiracy.

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LXVIII.

He repeo-  
ples and  
adorns  
Constanti-  
nople.

a prince or a people. But she could not be despoiled of the incomparable situation which marks her for the metropolis of a great empire; and the genius of the place will ever triumph over the accidents of time and fortune. Bursa and Adrianople, the ancient seats of the Ottomans, sunk into provincial towns; and Mahomet the second established his own residence, and that of his successors, on the same commanding spot which had been chosen by Constantine.<sup>80</sup> The fortifications of Galata, which might afford a shelter to the Latins, were prudently destroyed; but the damage of the Turkish cannon was soon repaired; and before the month of August, great quantities of lime had been burnt for the restoration of the walls of the capital. As the entire property of the soil and buildings, whether public or private, or profane or sacred, was now transferred to the conqueror, he first separated a space of eight furlongs from the point of the triangle for the establishment of his seraglio or palace. It is here, in the bosom of luxury, that the *grand signor* (as he has been emphatically named by the Italians) appears to reign over Europe and Asia; but his person on the shores of the Bosphorus may not always be secure from the insults of an hostile navy. In the new character of a mosch, the cathedral of St. Sophia was endowed with an ample revenue, crowned with lofty minarets, and surrounded with groves and fountains, for the devotion and refreshment of the Moslems. The same model was imitated in the *jami* or royal moschs; and the first of these was built, by Mahomet himself, on the ruins of the church of the holy apostles and the tombs of the Greek emperors. On the third day after the conquest, the grave of Abu Ayub or Job, who had fallen in the first siege of the Arabs, was revealed in a vision: and it is before the sepulchre of the martyr, that the new sultans are girded with the sword of empire.<sup>81</sup> Constantinople no longer appertains to the Roman historian; nor shall I enu-

80 For the restitution of Constantinople and the Turkish foundations, see Cantemir (p. 102..109.) Ducas (c. 42.) with Thevenot, Tournefort, and the rest of our modern travellers. From a gigantic picture of the greatness, population, &c. of Constantinople and the Ottoman empire (Abregé de l'Histoire Ottomane, tom. i. p. 16 ..21.) we may learn, that in the year 1586, the Moslems were less numerous in the capital than the Christians, or even the Jews.

81 The *Turbé*, or sepulchral monument of Abou Ayub, is described and engraved in the *Tableau General de l'Empire Ottoman* (Paris 1787, in large folio), a work of less use, perhaps, than magnificence (tom. i. p. 305, 306).

merate the civil and religious edifices that were profaned or erected by its Turkish masters: the population was speedily renewed; and before the end of September, five thousand families of Anatolia and Romania had obeyed the royal mandate, which enjoined them under pain of death, to occupy their new habitations in the capital. The throne of Mahomet was guarded by the numbers and fidelity of his Moslem subjects: but his rational policy aspired to collect the remnant of the Greeks; and they returned in crowds as soon as they were assured of their lives, their liberties, and the free exercise of their religion. In the election and investiture of a patriarch, the ceremonial of the Byzantine court was revived and imitated. With a mixture of satisfaction and horror, they beheld the sultan on his throne; who delivered into the hands of Gennadius the crosier or pastoral staff, the symbol of his ecclesiastical office; who conducted the patriarch to the gate of the seraglio, presented him with an horse richly caparisoned, and directed the vizirs and bashaws to lead him to the palace which had been allotted for his residence.<sup>82</sup> The churches of Constantinople were shared between the two religions: their limits were marked; and, till it was infringed by Selim the grandson of Mahomet, the Greeks<sup>83</sup> enjoyed above sixty years the benefit of this equal partition. Encouraged by the ministers of the divan, who wished to elude the fanaticism of the sultan, the Christian advocates presumed to allege that this division had been an act, not of generosity, but of justice; not a concession, but a compact; and that if one half of the city had been taken by storm, the other moiety had surrendered on the faith of a sacred capitulation. The original grant had indeed been consumed by fire: but the loss was supplied by the testimony of three aged Janizaries who remembered the transaction; and their venal oaths are of more weight in the

<sup>82</sup> Phranza, (l. iii. c. 19.) relates the ceremony, which has possibly been adorned in the Greek reports to each other, and to the Latins. The fact is confirmed by Emanuel Malaxus, who wrote, in vulgar Greek, the History of the Patriarchs after the taking of Constantinople, inserted in the Turco-Græcia of Crusius (l. v. p. 106...184). But the most patient reader will not believe that Mahomet adopted the Catholic form, "*Sancta Trinitas quæ mihi donavit imperium te in patriarcham novæ Romæ deligit.*"

<sup>83</sup> From the Turco-Græcia of Crusius, &c. Spondanus (A. D. 1453, No. 21. 1458, No. 16) describes the slavery and domestic quarrels of the Greek church. The patriarch who succeeded Gennadius, threw himself in despair into a well.



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LXVIII.

Extinction  
of the Im-  
perial Fa-  
milies of  
Comnenus  
and Palæ-  
ologus.

opinion of Cantemir, than the positive and unanimous consent of the history of the times.<sup>84</sup>

The remaining fragments of the Greek kingdom in Europe and Asia I shall abandon to the Turkish arms; but the final extinction of the two last dynasties<sup>85</sup> which have reigned in Constantinople, should terminate the decline and fall of the Roman empire in the East. The despots of the Morea, Demetrius and Thomas,<sup>86</sup> the two surviving brothers of the name of PALAEOLOGUS, were astonished by the death of the emperor Constantine and the ruin of the monarchy. Hopeless of defence, they prepared, with the noble Greeks who adhered to their fortune, to seek a refuge in Italy, beyond the reach of the Ottoman thunder. Their first apprehensions were dispelled by the victorious sultan, who contented himself with a tribute of twelve thousand ducats; and while his ambition explored the continent and the islands in search of prey, he indulged the Morea in a respite of seven years. But this respite was a period of grief, discord, and misery. The *hexamilion*, the rampart of the isthmus, so often raised and so often subverted, could not long be defended by three hundred Italian archers: the keys of Corinth were seized by the Turks: they returned from their summer excursions with a train of captives and spoil; and the complaints of the injured Greeks were heard with indifference and disdain. The Albanians, a vagrant tribe of shepherds and robbers, filled the peninsula with rapine and murder: the two despots implored the dangerous and humiliating aid of a neighbouring bashaw; and when he had quelled the revolt, his lessons inculcated the rule of their

84 Cantemir (p. 101...105.) insists on the unanimous consent of the Turkish historians, ancient as we as modern, and argues, that they would not have violated the truth to diminish their national glory, since it is esteemed more honourable to take a city by force than by composition. But, 1. I doubt this consent, since he quotes no particular historian, and the Turkish Annals of Leunclavius affirm, without exception, that Mahomet took Constantinople *per vim*. (p. 329). 2. The same argument may be turned in favour of the Greeks of the times, who would not have forgotten this honourable and salutary treaty. Voltaire, as usual, prefers the Turks to the Christians.

85 For the genealogy and fall of the Comneni of Trebizond, see Ducange (Fam. Byzant. p. 195.) for the last Palæologi, the same accurate antiquarian (p. 244. 247. 248). The Palæologi of Montferrat were not extinct till the next century; but they had forgotten their Greek origin and kindred.

86 In the worthless story of the disputes and misfortunes of the two brothers, Phranza (l. iii. c. 21...30) is too partial on the side of Thomas; Ducas (c. 44, 45.) is too brief, and Chalcocondyles (l. viii, ix, x.) too diffuse and digressive.

future conduct. Neither the ties of blood, nor the oaths which they repeatedly pledged in the communion and before the altar, nor the stronger pressure of necessity, could reconcile or suspend their domestic quarrels. They ravaged each other's patrimony with fire and sword: the alms and succours of the West were consumed in civil hostility; and their power was only exerted in savage and arbitrary executions. The distress and revenge of the weaker rival invoked their supreme lord; and, in the season of maturity and revenge, Mahomet declared himself the friend of Demetrius, and marched into the Morea with an irresistible force. When he had taken possession of Sparta. "You are too weak," said the sultan, "to control this turbulent province: I will take your daughter to my bed; and you shall pass the remainder of your life in security and honour." Demetrius sighed and obeyed; surrendered his daughter and his castles; followed to Adrianople his sovereign and son; and received for his own maintenance, and that of his followers, a city in Thrace, and the adjacent isles of Imbros, Lemnos, and Samothrace. He was joined the next year by a companion of misfortune, the last of the COMNENIAN race, who, after the taking of Constantinople by the Latins, had founded a new empire on the coast of the Black Sea.<sup>87</sup> In the progress of his Anatolian conquests, Mahomet invested with a fleet and army the capital of David, who presumed to style himself emperor of Trebizond;<sup>88</sup> and the negotiation was comprised in a short and peremptory question, "Will you secure your life and treasures by resigning your kingdom? or had you rather forfeit your kingdom, your treasures, and your life?" The feeble Comnenus was subdued by his own fears, and the example of a Musulman neighbour, the prince of Sinope,<sup>89</sup>

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Loss of the  
Morea,  
A. D.  
1460;

of Trebi-  
zond.  
A. D.  
1461.

87 See the loss or conquest of Trebizond in Chalcocondyles (l. ix. p. 263 .. 266.) Ducas (c. 45.) Phranza (i. lib. c. 27.) and Cantemir (p. 107.).

88 Though Tournefort (tom. iii. lettre xvii. p. 179.) speaks of Trebizond as mal peuplée, Peyssonel, the latest and most accurate observer, can find 100,000 inhabitants (Commerce de la Mer Noire, tom. ii. p. 72. and for the province, p. 53...90). Its prosperity and trade are perpetually disturbed by the factious quarrels of two *otas* of Janizaries, in one of which 50,000 Lazi are commonly enrolled (Memoires de Tott, tom. iii. p. 16, 17.).

89 Ismael Beg, prince of Sinope or Sinople, was possessed (chiefly from his copper mines) of a revenue of 200,000 ducats (Chalcocond. l. ix. p. 258, 259). Peyssonel (Commerce de la Mer Noire, tom. ii. p. 100) ascribes to the modern city 60,000 inhabitants. This account seems enormous; yet it is by trading with a people that we become acquainted with their wealth and numbers.

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who, on a similar summons, had yielded a fortified city with four hundred cannon and ten or twelve thousand soldiers. The capitulation of Trebizond was faithfully performed; and the emperor, with his family, was transported to a castle in Romania: but on a slight suspicion of corresponding with the Persian king, David, and the whole Comnenian race, were sacrificed to the jealousy or avarice of the conqueror. Nor could the name of father long protect the unfortunate Demetrius from exile and confiscation; his abject submission moved the pity and contempt of the sultan; his followers were transplanted to Constantinople; and his poverty was alleviated by a pension of fifty thousand aspers, till a monastic habit and a tardy death released Palæologus from an earthly master. It is not easy to pronounce whether the servitude of Demetrius, or the exile of his brother Thomas,<sup>90</sup> be the most inglorious. On the conquest of the Morea, the despot escaped to Corfu, and from thence to Italy, with some naked adherents: his name, his sufferings, and the head of the apostle St. Andrew, entitled him to the hospitality of the Vatican; and his misery was prolonged by a pension of six thousand ducats from the pope and cardinals. His two sons, Andrew and Manuel, were educated in Italy; but the eldest, contemptible to his enemies and burthensome to his friends, was degraded by the baseness of his life and marriage. A title was his sole inheritance; and that inheritance he successively sold to the kings of France and Arragon.<sup>91</sup> During his transient prosperity, Charles the eighth was ambitious of joining the empire of the East with the kingdom of Naples: in a public festival, he assumed the appellation and the purple of *Augustus*: the Greeks rejoiced, and the Ottoman already trembled at the approach of the French chivalry.<sup>92</sup> Manuel Palæologus, the second son, was

<sup>90</sup> Spondanus (from Gobelin Comment. Pii. II. l. v.) relates the arrival and reception of the despot Thomas at Rome (A. D. 1461, No. 3).

<sup>91</sup> By an act dated A. D. 1494, Sept. 6. and lately transmitted from the archives of the Capitol to the royal library of Paris, the despot Andrew Palæologus, reserving the Morea, and stipulating some private advantages, conveys to Charles VIII. king of France the empire of Constantinople and Trebizond (Spondanus A. D. 1495, No. 2). M. de Fontenay (Mem. de l'Académie des Inscriptions, tom. xvii. p. 539...578.) has bestowed a dissertation on this national title, of which he had obtained a copy from Rome.

<sup>92</sup> See Philippe de Comines (l. vii. c. 14.) who reckons with pleasure the number of Greeks who were prepared to rise, 60 miles of an easy navigation, eighteen days journey from Valona to Constantinople, &c. On this occasion the Turkish empire was saved by the policy of Venice.

tempted to revisit his native country: his return might be grateful, and could not be dangerous to the Porte: he was maintained at Constantinople in safety and ease; and an honourable train of Christians and Moslems attended him to the grave. If there be some animals of so generous a nature that they refuse to propagate in a domestic state, the last of the Imperial race must be ascribed to an inferior kind: he accepted from the sultan's liberality two beautiful females; and his surviving son was lost in the habit and religion of a Turkish slave.

The importance of Constantinople was felt and magnified in its loss: the pontificate of Nicholas the fifth, however peaceful and prosperous, was dishonoured by the fall of the Eastern empire; and the grief and terror of the Latins revived, or seemed to revive, the old enthusiasm of the crusades. In one of the most distant countries of the West, Philip duke of Burgundy entertained at Lisle in Flanders, an assembly of his nobles; and the pompous pageants of the feast were skilfully adapted to their fancy and feelings.<sup>98</sup> In the midst of the banquet, a gigantic Saracen entered the hall, leading a fictitious elephant, with a castle on his back: a matron in a mourning robe, the symbol of religion, was seen to issue from the castle; she deplored her oppression, and accused the slowness of her champions: the principal herald of the golden fleece advanced, bearing on his fist a live pheasant, which, according to the rites of chivalry, he presented to the duke. At this extraordinary summons, Philip, a wise and aged prince, engaged his person and powers in the holy war against the Turks: his example was imitated by the barons and knights of the assembly; they swore to God, the Virgin, the ladies, and the *pheasant*; and their particular vows were not less extravagant than the general sanction of their oath. But the performance was made to depend on some future and foreign contingency; and, during twelve years, till the last hour of his life, the duke of Burgundy might be scrupulously, and perhaps sincerely, on the eve of his departure. Had every breast glowed with the

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LXVIII.Grief and  
terror of  
Europe,  
A. D.  
1453.

98 See the original feast in Olivier de la Marche (*Memoires*, P. i. c. 29, 30), with the abstract and observations of M. de St. Palaye (*Memoires sur la Chevalerie*, tom. i. P. iii. p. 182...185). The peacock and the pheasant were distinguished as royal birds.



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same ardour; had the union of the Christians corresponded with their bravery; had every country, from Sweden<sup>94</sup> to Naples, supplied a just proportion of cavalry and infantry, of men and money, it is indeed probable that Constantinople would have been delivered, and that the Turks might have been chased beyond the Hellespont or the Euphrates. But the secretary of the emperor, who composed every epistle, and attended every meeting, *Æneas Sylvius*,<sup>95</sup> a statesman and orator, describes from his own experience the repugnant state and spirit of Christendom. "It is a body," says he, "without an head; a republic without laws or magistrates. The pope and the emperor may shine as lofty titles, as splendid images; but *they* are unable to command, and none are willing to obey: every state has a separate prince, and every prince has a separate interest. What eloquence could unite so many discordant and hostile powers under the same standard? Could they be assembled in arms, who would dare to assume the office of general? What order could be maintained?... what military discipline? Who would undertake to feed such an enormous multitude? Who would understand their various languages, or direct their stranger and incompatible manners? What mortal could reconcile the English with the French, Genoa, with Arragon, the Germans with the natives of Hungary and Bohemia? If a small number enlisted in the holy war, they must be overthrown by the infidels; if many, by their own weight and confusion." Yet the same *Æneas*, when he was raised to the papal throne, under the name of Pius the second, devoted his life to the prosecution of the Turkish war. In the council of Mantua he excited some sparks of a false or feeble enthusiasm; but when the pontiff appeared at Ancona to embark in person with the troops, engagements vanished in excuses; a precise day was adjourned to an indefinite term; and his effective army consisted of some German pilgrims, whom

94 It was found by an actual enumeration, that Sweden, Gothland, and Finland, contained 1,690,000 fighting men, and consequently were far more populous than at present.

95 In the year 1454 Spondanus has given, from *Æneas Sylvius*, a view of the state of Europe, enriched with his own observations. That valuable analyst, and the Italian Muratori, will continue the series of events from the year 1453 to 1481, the end of Mahomet's life, and of this chapter.

he was obliged to disband with indulgences and alms. Regardless of futurity, his successors and the powers of Italy were involved in the schemes of present and domestic ambition; and the distance or proximity of each object determined, in their eyes, its apparent magnitude. A more enlarged view of their interest would have taught them to maintain a defensive and naval war against the common enemy; and the support of Scanderbeg and his brave Albanians, might have prevented the subsequent invasion of the kingdom of Naples. The siege and sack of Otranto by the Turks diffused a general consternation; and pope Sixtus was preparing to fly beyond the Alps, when the storm was instantly dispelled by the death of Mahomet the second, in the fifty-first year of his age.<sup>96</sup> His lofty genius aspired to the conquest of Italy: he was possessed of a strong city and a capacious harbour; and the same reign might have been decorated with the trophies of the NEW and the ANCIENT ROME.<sup>97</sup>

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Death of  
Mahomet  
II.

A. D.  
1481.  
May 3, or  
July 2.

<sup>96</sup> Besides the two annalists, the reader may consult Giannone (*Istoria Civile*, tom. iii. p. 449...455.) for the Turkish invasion of the kingdom of Naples. For the reign and conquest of Mahomet II. I have occasionally used the *Memorie Istoriche de Monarchi Ottomanni di Giovanni Sagredo* (Venezia, 1677, in 4to). In peace and war, the Turks have ever engaged the attention of the republic of Venice. All her dispatches and archives were open to a procurator of St. Mark, and Sagredo is not contemptible either in sense or style. Yet he too bitterly hates the infidels; he is ignorant of their language and manners; and his narrative, which allows only seventy pages to Mahomet II. (p. 69...140), becomes more copious and authentic as he approaches the years 1640 and 1644, the term of the historic labours of John Sagredo.

<sup>97</sup> As I am now taking an everlasting farewell of the Greek empire, I shall briefly mention the great collection of Byzantine writers, whose names and testimonies have been successively repeated in this work. The Greek presses of Aldus and the Italians, were confined to the classics of a better age; and the first rude editions of Procopius, Agathias, Cedrenus, Zonaras, &c. were published by the learned diligence of the Germans. The whole Byzantine series (xxxvi volumes in folio) has gradually issued (A. D. 1648, &c.) from the royal press of the Louvre, with some collateral aid from Rome and Leipsic; but the Venetian edition (A. D. 1729), though cheaper and more copious, is not less inferior in correctness than in magnificence to that of Paris. The merits of the French editors are various; but the value of Anna Comnena, Cinnamus, Villehardouin, &c. is enhanced by the the historical notes of Charles du Fresne du Cange. His supplemental works, the Greek Glossary, the Constantinopolis Christiana, the *Familia Byzantinæ*, diffuse a steady light over the darkness of the Lower Empire,

## CHAP. LXIX.

*State of Rome from the Twelfth Century....Temporal Dominion of the Popes....Seditions of the City....Political Heresy of Arnold of Brescia....Restoration of the Republic....The Senators....Pride of the Romans....Their Wars....They are deprived of the Election and Presence of the Popes, who retire to Avignon....The Jubilee....Noble Families of Rome....Feud of the Colonna and Ursini.*

CHAP.  
LXIX.

State and  
revolutions  
of Rome,  
A. D.  
1100...  
1500.

IN the first ages of the decline and fall of the Roman empire, our eye is invariably fixed on the royal city, which had given laws to the fairest portion of the globe. We contemplate her fortunes, at first with admiration, at length with pity, always with attention; and when that attention is diverted from the Capitol to the provinces, they are considered as so many branches which have been successively severed from the Imperial trunk. The foundation of a second Rome, on the shores of the Bosphorus, has compelled the historian to follow the successors of Constantine; and our curiosity has been tempted to visit the most remote countries of Europe and Asia, to explore the causes and the authors of the long decay of the Byzantine monarchy. By the conquest of Justinian, we have been recalled to the banks of the Tyber, to the deliverance of the ancient metropolis; but that deliverance was a change, or perhaps an aggravation, of servitude. Rome had been already stripped of her trophies, her gods, and her Cæsars: nor was the Gothic dominion more inglorious and oppressive than the tyranny of the Greeks. In the eighth century of the Christian æra, a religious quarrel, the worship of images, provoked the Romans to assert their independence: their bishop became the temporal, as well as the spiritual, father of a free people; and of the Western empire, which was restored by Charlemagne, the title and image still decorate the singular constitution of modern Germany. The name of Rome must yet command our involuntary respect: the climate (whatsoever may be its influence) was no longer the same:<sup>1</sup>

I The Abbé Dubos, who, with less genius than his successor Montesquieu, has asserted and magnified the influence of climate, objects to himself the degeneracy of the Romans and Batavians. To the first of these examples he

the purity of blood had been contaminated through a thousand channels; but the venerable aspect of her ruins, and the memory of past greatness, rekindled a spark of the national character. The darkness of the middle ages exhibits some scenes not unworthy of our notice. Nor shall I dismiss the present work till I have reviewed the state and revolutions of the ROMAN CITY, which acquiesced under the absolute dominion of the popes about the same time that Constantinople was enslaved by the Turkish arms.

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In the beginning of the twelfth century,<sup>2</sup> the æra of the first crusade, Rome was revered by the Latins, as the metropolis of the world, as the throne of the pope and the emperor, who, from the eternal city, derived their title, their honours, and the right or exercise of temporal dominion. After so long an interruption, it may not be useless to repeat that the successors of Charlemagne and the Othos were chosen beyond the Rhine in a national diet; but that these princes were content with the humble names of kings of Germany and Italy, till they had passed the Alps and the Apennine, to seek their Imperial crown on the banks of the Tyber.<sup>3</sup> At some distance from the city, their approach was saluted by a long procession of the clergy and people with palms and crosses; and the terrific emblems of wolves and lions, of dragons and eagles, that floated in the military banners, represented the departed legions and cohorts of the republic. The royal oath to maintain the liberties of Rome was thrice reiterated, at the bridge, the gate, and on the stairs of the Vatican; and the distribution of a customary donative feebly imitated the magnificence of the first Cæsars. In the church of St Peter, the coronation was performed by his successor: the voice of God was confounded with that of the people; and the public consent was declared

The French and German emperors of Rome, A. D. 1000...1100.

replies, 1. That the change is less real than apparent, and that the modern Romans prudently conceal in themselves the virtues of their ancestors. 2. That the air, the soil, and the climate of Rome have suffered a great and visible alteration (*Reflexions sur la Poesie et sur la Peinture*, part. ii. sect. 16).

2 The reader has been so long absent from Rome, that I would advise him to recollect or review the xlixth chapter, in the sixth volume of this History.

3 The coronation of the German emperors at Rome, more especially in the xith century, is best represented from the original monuments by Muratori (*Antiquitat. Italiae mediæ ævi*, tom. i. dissertat. ii. p. 99. &c.) and Cenni (*Monument. Domin. Pontif. tom. ii. diss. vi. p. 261.*), the latter of whom I only know from the copious extract of Schmidt (*Hist. des Allemands*, tom. iii. p. 255..266).



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in the acclamations of, " Long life and victory to our lord the pope ! Long life and victory to our lord the emperor ! Long life and victory to the Roman and Teutonic armies !"<sup>4</sup> The names of Cæsar and Augustus, the laws of Constantine and Justinian, the example of Charlemagne and Otho, established the supreme dominion of the emperors ; their title and image was engraved on the papal coins ;<sup>5</sup> and their jurisdiction was marked by the sword of justice, which they delivered to the præfect of the city. But every Roman prejudice was awakened by the name, the language, and the manners of a Barbarian lord. The Cæsars of Saxony or Franconia were the chiefs of a feudal aristocracy ; nor could they exercise the discipline of civil and military power, which alone secures the obedience of a distant people, impatient of servitude, though perhaps incapable of freedom. Once, and once only, in his life, each emperor, with an army of Teutonic vassals, descended from the Alps. I have described the peaceful order of his entry and coronation ; but that order was commonly disturbed by the clamour and sedition of the Romans, who encountered their sovereign as a foreign invader : his departure was always speedy, and often shameful ; and, in the absence of a long reign, his authority was insulted and his name was forgotten. The progress of independence in Germany and Italy undermined the foundations of the Imperial sovereignty, and the triumph of the popes was the deliverance of Rome.

Authority  
of the  
popes in  
Rome.

Of her two sovereigns, the emperor had precariously reigned by the right of conquest ; but the authority of the popes was founded on the soft, though more solid, basis of opinion and habit. The removal of a foreign influence restored and endeared the shepherd to his flock. Instead of the arbitrary or venal nomination of a German court, the vicar of Christ was freely chosen by the college of cardinals, most of whom were either natives or inhabitants of the city.

4 *Exercitui Romano et Teutonico !* The latter was both seen and felt ; but the former was no more than *magni nominis umbra*.

5 Muratori has given the series of the papal coins (*Antiquitat. tom. ii. diss. xxvii. p. 548...554*). He finds only two more early than the year 800 ; fifty are still extant from Leo III. to Leo IX. with addition of the reigning emperor ; none remain of Gregory VII. or Urban II. but in those of Paschal II. he seems to have renounced this badge of dependence.

The applause of the magistrates and people confirmed his election; and the ecclesiastical power that was obeyed in Sweden and Britain, had been ultimately derived from the suffrage of the Romans. The same suffrage gave a prince, as well as a pontiff, to the capital. It was universally believed, that Constantine had invested the popes with the temporal dominion of Rome; and the boldest civilians, the most profane sceptics, were satisfied with disputing the right of the emperor and the validity of his gift. The truth of the fact, the authenticity of his donation, was deeply rooted in the ignorance and tradition of four centuries: and the fabulous origin was lost in the real and permanent effects. The name of *Dominus* or Lord was inscribed on the coin of the bishops: their title was acknowledged by acclamations and oaths of allegiance, and with the free, or reluctant, consent of the German Cæsars, they had long exercised a supreme or subordinate jurisdiction over the city and patrimony of St. Peter. The reign of the popes, which gratified the prejudices, was not incompatible with the liberties of Rome; and a more critical inquiry would have revealed a still nobler source of their power; the gratitude of a nation, whom they had rescued from the heresy and oppression of the Greek tyrant. In an age of superstition, it should seem that the union of the royal and sacerdotal characters would mutually fortify each other; and that the keys of paradise would be the surest pledge of earthly obedience. The sanctity of the office might indeed be degraded by the personal vices of the man. But the scandals of the tenth century were obliterated by the austere and more dangerous virtues of Gregory the seventh and his successors; and in the ambitious contests which they maintained for the rights of the church, their sufferings or their success must equally tend to increase the popular veneration. They sometimes wandered in poverty and exile, the victims of persecution; and the apostolic zeal with which they offered themselves to martyrdom, must engage the favour and sympathy of every Catholic breast. And sometimes, thundering from the Vatican, they created, judged, and deposed, the kings of the world: nor could the proudest Roman be disgraced by submitting to a priest, whose feet were kissed, and whose stirrup was held,

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fection;

right;

virtue;

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benefits.

by the successors of Charlemagne.<sup>6</sup> Even the temporal interest of the city should have protected in peace and honour the residence of the popes; from whence a vain and lazy people derived the greatest part of their subsistence and riches. The fixed revenue of the popes was probably impaired: many of the old patrimonial estates, both in Italy and the provinces, had been invaded by sacrilegious hands; nor could the loss be compensated by the claim, rather than the possession, of the more ample gifts of Pepin and his descendants. But the Vatican and Capitol were nourished by the incessant and encreasing swarms of pilgrims and suppliants: the pale of Christianity was enlarged, and the pope and cardinals were overwhelmed by the judgment of ecclesiastical and secular causes. A new jurisprudence had established in the Latin church the right and practice of appeals;<sup>7</sup> and, from the north and west, the bishops and abbots were invited or summoned to solicit, to complain, to accuse, or to justify, before the threshold of the apostles. A rare prodigy is once recorded, that two horses, belonging to the archbishops of Mentz and Cologne, repassed the Alps, yet laden with gold and silver:<sup>8</sup> but it was soon understood, that the success, both of the pilgrims and clients, depended much less on the justice of their cause than on the value of their offering. The wealth and piety of these strangers were ostentatiously displayed; and their expenses, sacred or profane, circulated in various channels for the emolument of the Romans.

Inconstancy of superstition.

Such powerful motives should have firmly attached the voluntary and pious obedience of the Roman people to their

6 See Ducange, *Gloss. mediæ et infimæ Latinitat.* tom. vi. p. 364, 365. STAFFA. This homage was paid by kings to archbishops, and by vassals to their lords (Schmidt, tom. iii. p. 262); and it was the nicest policy of Rome, to confound the marks of filial and of feudal subjection.

7 The appeals from all the churches to the Roman pontiff, are deplored by the zeal of St. Bernard (*de Consideratione*, l. iii. tom. ii. p. 431..442. edit. Mabillon, Venet. 1750) and the judgment of Fleury (*Discours sur l'Hist. Ecclesiastique*, iv. and vii). But the saint, who believed in the false decretals, condemns only the abuse of these appeals; the more enlightened historian investigates the origin, and rejects the principles, of this new jurisprudence.

8 *Germanici . . . . summarii non levatis sarcinis onusti nihillominus repatriant inviti. Nova res! quando hactenus aurum Roma refudit? Et nunc Romanorum consilio id usurpatum non credimus* (Bernard de *Consideratione*, l. iii. c. 3. p. 437). The first words of the passage are obscure, and probably corrupt.

spiritual and temporal father. But the operation of prejudice and interest is often disturbed by the sallies of ungovernable passion. The Indian who fells the tree, that he may gather the fruit,<sup>9</sup> and the Arab who plunders the caravans of commerce, are actuated by the same impulse of savage nature, which overlooks the future in the present, and relinquishes for momentary rapine the long and secure possession of the most important blessings. And it was thus, that the shrine of St. Peter was profaned by the thoughtless Romans; who pillaged the offerings, and wounded the pilgrims, without computing the number and value of similar visits, which they prevented by their inhospitable sacrilege. Even the influence of superstition is fluctuating and precarious: and the slave whose reason is subdued, will often be delivered by his avarice or pride. A credulous devotion for the fables and oracles of the priesthood, most powerfully acts on the mind of a Barbarian: yet such a mind is the least capable of preferring imagination to sense, of sacrificing to a distant motive, to an invisible, perhaps an ideal, object, the appetites and interests of the present world. In the vigour of health and youth, his practice will perpetually contradict his belief; till the pressure of age, or sickness, or calamity, awakens his terrors, and compels him to satisfy the double debt of piety and remorse. I have already observed, that the modern times of religious indifference, are the most favourable to the peace and security of the clergy. Under the reign of superstition, they had much to hope from the ignorance, and much to fear from the violence, of mankind. The wealth, whose constant encrease must have rendered them the sole proprietors of the earth, was alternately bestowed by the repentant father and plundered by the rapacious son: their persons were adored or violated; and the same idol, by the hands of the same votaries, was placed on the altar or trampled in the dust. In the feudal system of Europe, arms were the title of distinction and the measure of allegiance; and amidst their tumult, the still voice of law and reason was seldom heard or obeyed. The turbulent Romans disdained the yoke, and insulted the impotence, of their

Seditions  
of Rome  
against the  
popes.

<sup>9</sup> Quand les sauvages de la Louisiane veulent avoir du fruit, ils coupent l'arbre au pied et cueillent le fruit. Voila le gouvernement despotique (Esprit des Loix, l. v. c. 13); and passion and ignorance are always despotic.



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bishop;<sup>10</sup> nor would his education or character allow him to exercise, with decency or effect, the power of the sword. The motives of his election and the frailties of his life were exposed to their familiar observation; and proximity must diminish the reverence, which his name and his decrees impressed on a barbarous world. This difference has not escaped the notice of our philosophic historian: "Though  
 "the name and authority of the court of Rome were so terrible in the remote countries of Europe, which were sunk  
 "in profound ignorance, and were entirely unacquainted  
 "with its character and conduct, the pope was so little revered at home, that his inveterate enemies surrounded the  
 "gates of Rome itself, and even controlled his government  
 "in that city; and the ambassadors, who, from a distant extremity of Europe, carried to him the humble, or rather  
 "abject, submissions of the greatest potentate of the age,  
 "found the utmost difficulty to make their way to him, and  
 "to throw themselves at his feet."<sup>11</sup>

Successors  
of Gre-  
gory VII.  
A. D. 1086  
...1305.

Since the primitive times, the wealth of the popes was exposed to envy, their power to opposition, and their persons to violence. But the long hostility of the mitre and the crown increased the numbers, and inflamed the passions, of their enemies. The deadly factions of the Guelphs and Ghibelines, so fatal to Italy, could never be embraced with truth or constancy by the Romans, the subjects and adversaries both of the bishop and emperor; but their support was solicited by both parties; and they alternately displayed in their banners the keys of St. Peter and the German eagle. Gregory the seventh, who may be adored or detested as the

10 In a free conversation with his countryman Adrian IV. John of Salisbury accuses the avarice of the pope and clergy: *Provinciarum deripiunt spolia, ac si thesauros Cræsi studeant reparare. Sed recte cum eis agit Altissimus, quoniam et ipsi aliis et sæpe vilissimis hominibus dati sunt in direptionem* (de *Nugis Curialium*, l. vi. c. 24. p. 387). In the next page, he blames the rashness and infidelity of the Romans, whom their bishops vainly strove to conciliate by gifts, instead of virtues. It is pity that this miscellaneous writer has not given us less morality and erudition, and more pictures of himself and the times.

11 Hume's *History of England*, vol. i. p. 419. The same writer has given us, from Fitz-Stephen, a singular act of cruelty perpetrated on the clergy by Geoffrey, the father of Henry II. "When he was master of Normandy, the chapter of Seez presumed, without his consent, to proceed to the election of a bishop: upon which he ordered all of them, with the bishop elect, to be castrated, and made all their testicles be brought him in a platter" Of the pain and danger they might justly complain; yet, since they had vowed chastity, he deprived them of a superfluous treasure.

founder of the papal monarchy, was driven from Rome, and died in exile at Salerno. Six-and-thirty of his successors,<sup>12</sup> till their retreat to Avignon, maintained an unequal contest with the Romans: their age and dignity were often violated; and the churches in the solemn rites of religion, were polluted with sedition and murder. A repetition<sup>13</sup> of such capricious brutality, without connection or design, would be tedious and disgusting; and I shall content myself with some events of the twelfth century, which represent the state of the popes and the city. On Holy Thursday, while Paschal officiated before the altar, he was interrupted by the clamours of the multitude, who imperiously demanded the confirmation of a favourite magistrate. His silence exasperated their fury: his pious refusal to mingle the affairs of earth and heaven was encountered with menaces and oaths, that he should be the cause and the witness of the public ruin. During the festival of Easter, while the bishop and the clergy, barefoot and in procession, visited the tombs of the martyrs, they were twice assaulted, at the bridge of St. Angelo, and before the Capitol, with volleys of stones and darts. The houses of his adherents were levelled with the ground: Paschal escaped with difficulty and danger: he levied an army in the patrimony of St. Peter; and his last days were embittered by suffering and inflicting the calamities of civil war. The scenes that followed the election of his successor Gelasius the second were still more scandalous to the church and city. Cencio Frangipani,<sup>14</sup> a potent and factious baron, burst into the assembly furious and in arms: the cardinals were

Paschal II.  
A.D. 1099  
...1118.

Gelasius  
II. A.D.  
1118, 1119.

12 From Leo IX. and Gregory VII. an authentic and contemporary series of the lives of the popes by the cardinal of Arragon, Pandulpus Pisanus, Bernard Guido, &c. is inserted in the Italian Historians of Muratori (tom. iii. P. i. p. 277...685), and has been always before my eyes.

13 The dates of years in the margin, may throughout this chapter be understood as tacit references to the Annals of Muratori, my ordinary and excellent guide. He uses, and indeed quotes, with the freedom of a master, his great Collection of the Italian Historians, in twenty-eight volumes; and as that treasure is in my library, I have thought it an amusement, if not a duty, to consult the originals.

14 I cannot refrain from transcribing the high-coloured words of Pandulpus Pisanus (p. 384): Hoc audiens inimicus pacis atque turbator jam fatus Centius Frangipane, more draconis immanissimi sibilans, et ab imis pectoribus trahens longa suspiria, accinctus retro gladio sine more cucurrit, valvas ac fores confregit. Ecclesiam furibundus introiit, inde custode remoto papam per gulam accepit, distraxit, pugnis calcibusque percussit, et tanquam brutum animal intra limen ecclesie acriter calcaribus cruentavit; et latro tantum dominum per capillos et brachia, Jesu bono interim dormiente, detraxit ad domum, usque deduxit, inibi catenavit et inclusit.

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stripped, beaten, and trampled under foot; and he seized, without pity or respect, the vicar of Christ by the throat. Gelasius was dragged by his hair along the ground, buffeted with blows, wounded with spurs, and bound with an iron chain in the house of his brutal tyrant. An insurrection of the people delivered their bishop: the rival families opposed the violence of the Frangipani; and Cencio, who sued for pardon, repented of the failure, rather than of the guilt, of his enterprise. Not many days had elapsed, when the pope was again assaulted at the altar. While his friends and enemies were engaged in a bloody contest he escaped in his sacerdotal garments. In this unworthy flight, which excited the compassion of the Roman matrons, his attendants were scattered or unhorsed; and in the fields behind the church of St. Peter, his successor was found alone and half-dead with fear and fatigue. Shaking the dust from his feet, the *apostle* withdrew from a city in which his dignity was insulted and his person was endangered; and the vanity of sacerdotal ambition is revealed in the involuntary confession, that one emperor was more tolerable than twenty.<sup>15</sup> These examples might suffice; but I cannot forget the sufferings of two pontiffs of the same age, the second and third of the name of Lucius. The former, as he ascended in battle-array to assault the Capitol, was struck on the temple by a stone, and expired in a few days. The latter was severely wounded in the persons of his servants. In a civil commotion, several of his priests had been made prisoners; and the inhuman Romans, reserving one as a guide for his brethren, put out their eyes, crowned them with ludicrous mitres, mounted them on asses with their faces to the tail, and extorted an oath, that, in this wretched condition, they should offer themselves as a lesson to the head of the church. Hope or fear, lassitude or remorse, the characters of the men, and the circumstances of the times, might sometimes obtain an interval of peace and obedience; and the pope was restored with joyful acclamations to the Lateran or Vatican, from whence he had been driven with threats and violence. But the root of mischief was deep and perennial; and a momentary calm was preceded and followed by such tempests as

Lucius II.  
A. D.  
1144,  
1145.  
Lucius III.  
A. D. 1181  
...1185.

<sup>15</sup> Ego coram Deo et ecclesiâ dico, si unquam possibile esset, mallet unum imperatorem quam tot dominos (Vit. Gelas. II. p. 398).



had almost sunk the bark of St. Peter. Rome continually presented the aspect of war and discord; the churches and palaces were fortified and assaulted by the factions and families; and, after giving peace to Europe, Calistus the second alone had resolution and power to prohibit the use of private arms in the metropolis. Among the nations who revered the apostolic throne, the tumults of Rome provoked a general indignation; and, in a letter to his disciple Eugenius the third, St. Bernard, with the sharpness of his wit and zeal, has stigmatised the vices of the rebellious people.<sup>16</sup>

“Who is ignorant,” says the monk of Clairvaux, “of the vanity and arrogance of the Romans? a nation nursed in sedition, cruel, untractable, and scorning to obey, unless they are too feeble to resist. When they promise to serve, they aspire to reign; if they swear allegiance, they watch the opportunity of revolt; yet they vent their discontent in loud clamours if your doors, or your counsels, are shut against them. Dexterous in mischief, they have never learnt the science of doing good. Odious to earth and heaven, impious to God, seditious among themselves, jealous of their neighbours, inhuman to strangers, they love no one, by no one are they beloved; and while they wish to inspire fear, they live in base and continual apprehension. They will not submit; they know how to govern; faithless to their superiors, intolerable to their equals, ungrateful to their benefactors, and alike imprudent in their demands and their refusals. Lofty in promise, poor in execution: adulation and calumny, perfidy and treason, are the familiar arts of their policy.” Surely this dark portrait is not coloured by the pencil of Christian charity;<sup>17</sup> yet the features, however harsh and ugly, express a lively resemblance of the Romans of the twelfth century.<sup>18</sup>

CHAP.  
LXIX.Calistus II.  
A. D. 1119  
...1124.Innocent II.  
A. D. 1130  
...1143.Character  
of the Ro-  
mans by  
St. Ber-  
nard.

16 Quid tam notum seculis quam protervia et cervicositas Romanorum? Gens insueta paci, tumultui assueta, gens immitis et intractabilis usque adhuc, subdi nescia, nisi cum non valet resistere (de Considerat. l. iv. c. 2. p. 441). The saint takes breath, and then begins again: Hi, invisi terræ et cælo, utrique injecere manus, &c. (p. 443).

17 As a Roman citizen, Petrarch takes leave to observe, that Bernard though a saint, was a man; that he might be provoked by resentment, and possibly repent of his hasty passion, &c. (Memoires sur la Vie de Petrarque, tom. i. p. 330).

18 Baronius, in his index to the twelfth volume of his Annals, has found a fair and easy excuse. He makes two heads, of *Romani Catholici*, and *Schismatici*: to the former he applies all the good, to the latter all the evil, that is told of the city.



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Political  
heresy of  
Arnold of  
Brescia,  
A. D.  
1140.

The Jews had rejected the Christ when he appeared among them in a plebeian character; and the Romans might plead their ignorance of his vicar when he assumed the pomp and pride of a temporal sovereign. In the busy age of the crusades, some sparks of curiosity and reason were re-kindled in the Western world: the heresy of Bulgaria, the Paulician sect, was successfully transplanted into the soil of Italy and France; the Gnostic visions were mingled with the simplicity of the gospel; and the enemies of the clergy reconciled their passions with their conscience, the desire of freedom with the profession of piety.<sup>19</sup> The trumpet of Roman liberty was first sounded by Arnold of Brescia,<sup>20</sup> whose promotion in the church was confined to the lowest rank, and who wore the monastic habit rather as a garb of poverty than as an uniform of obedience. His adversaries could not deny the wit and eloquence which they severely felt: they confess with reluctance the specious purity of his morals; and his errors were recommended to the public by a mixture of important and beneficial truths. In his theological studies, he had been the disciple of the famous and unfortunate Abelard,<sup>21</sup> who was likewise involved in the suspicion of heresy; but the lover of Eloisa was of a soft and flexible nature; and his ecclesiastic judges were edified and disarmed by the humility of his repentance. From this master, Arnold most probably imbibed some metaphysical definitions of the Trinity, repugnant to the taste of the times: his ideas of baptism and the eucharist are loosely censured; but a *political* heresy was the source of his fame and misfortunes. He presumed to quote the declaration of Christ, that his kingdom is not of this world: he boldly maintained, that the sword

19 The heresies of the xiith century may be found in Mosheim (Institut. Hist. Eccles. p. 419...427), who entertains a favourable opinion of Arnold of Brescia. In the viith volume, I have described the sect of the Paulicians, and followed their migration from Armenia to Thrace and Bulgaria, Italy and France.

20 The original pictures of Arnold of Brescia, are drawn by Otho bishop of Frisingen (Chron. l. vii. c. 31. de Gestis Frederici I. l. i. c. 27. l. ii. c. 21), and in the iiii book of the Ligurinus, a poem of Gunther, who flourished A. D. 1200, in the monastery of Paris near Basil (Fabric. Bibliot. Latin. med. et infimæ ætatis, tom. iii. p. 174, 175). The long passage that relates to Arnold, is produced by Guilliman (de Rebus Helvericis, l. iii. c. 5. p. 108).

21 The wicked wit of Bayle was amused in composing, with much levity and learning, the articles of ABELARD, FOULQUES, HELOISE, in his Dictionnaire Critique. The dispute of Abelard and St. Bernard, of scholastic and positive divinity, is well understood by Mosheim (Institut. Hist. Eccles. p. 412...415).

and the sceptre were entrusted to the civil magistrate; that temporal honours and possessions were lawfully vested in secular persons; that the abbots, the bishops, and the pope himself, must renounce either their state or their salvation; and that after the loss of their revenues, the voluntary tithes and oblations of the faithful would suffice, not indeed for luxury and avarice, but for a frugal life in the exercise of spiritual labours. During a short time, the preacher was revered as a patriot; and the discontent, or revolt, of Brescia against her bishop, was the first fruits of his dangerous lessons. But the favour of the people is less permanent than the resentment of the priest; and after the heresy of Arnold had been condemned by Innocent the second,<sup>22</sup> in the general council of the Lateran, the magistrates themselves were urged by prejudice and fear to execute the sentence of the church. Italy could no longer afford a refuge; and the disciple of Abelard escaped beyond the Alps, till he found a safe and hospitable shelter in Zurich, now the first of the Swiss cantons. From a Roman station,<sup>23</sup> a royal villa, a chapter of noble virgins, Zurich had gradually increased to a free and flourishing city; where the appeals of the Milanese were sometimes tried by the Imperial commissaries.<sup>24</sup> In an age less ripe for reformation, the præcursor of Zuinglius was heard with applause: a brave and simple people imbibed and long retained the colour of his opinions; and his art, or merit, seduced the bishop of Constance, and even the pope's legate, who forgot, for his sake, the interest of their master and their order. Their tardy zeal was quickened by the

22

.....Dammatus ab illo

Præsule, qui numeros veritum contingere nostros  
Nomen ab *innocua* ducit laudabile vitâ.

We may applaud the dexterity and correctness of Ligurinus, who turns the unpoetical name of Innocent II. into a compliment.

<sup>23</sup> A Roman inscription of *Statio Turicensis* has been found at Zurich (d'Anville, *Notice de l'ancienne Gaule*, p. 642...644): but it is without sufficient warrant, that the city and canton have usurped, and even monopolised, the names of *Tigurum* and *Pagus Tigurinus*.

<sup>24</sup> Guillian (de *Rebus Helveticis*, l. iii. c. 5. p. 106.) recapitulates the donation (A. D. 833) of the emperor Lewis the Pious to his daughter the abbess Hildegardis. *Curtim nostram Turegum in ducatu Alamanniæ in pago Durgaugensi*, with villages, woods, meadows, waters, slaves, churches, &c. a noble gift. Charles the Bold gave the *jus monetæ*, the city was walled under Otho I. and the line of the bishop of Frisingen,

*Nobile Turegum multarum copiâ rerum*, is repeated with pleasure by the antiquaries of Zurich.

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fierce exhortations of St. Bernard;<sup>25</sup> and the enemy of the church was driven by persecution to the desperate measure of erecting his standard in Rome itself, in the face of the successor of St. Peter.

He ex-  
horts the  
Romans to  
restore the  
republic,  
A. D.  
1144...  
1154.

Yet the courage of Arnold was not devoid of discretion; he was protected, and had perhaps been invited, by the nobles and people; and in the service of freedom, his eloquence thundered over the seven hills. Blending in the same discourse the texts of Livy and St. Paul, uniting the motives of gospel, and of classic, enthusiasm, he admonished the Romans, how strangely their patience and the vices of the clergy had degenerated from the primitive times of the church and the city. He exhorted them to assert the inalienable rights of men and Christians; to restore the laws and magistrates of the republic; to respect the *name* of the emperor; but to confine their shepherd to the spiritual government of his flock.<sup>26</sup> Nor could his spiritual government escape the censure and control of the reformer; and the inferior clergy were taught by his lessons to resist the cardinals, who had usurped a despotic command over the twenty-eight regions or parishes of Rome.<sup>27</sup> The revolution was not accomplished without rapine and violence, the effusion of blood and the demolition of houses: the victorious faction was enriched with the spoils of the clergy and the adverse nobles. Arnold of Brescia enjoyed, or deplored, the effects of his mission: his reign continued above ten years, while two popes, Innocent the second and Anastasius the fourth, either trembled in the Vatican, or wandered as exiles in the adjacent cities. They were succeeded by a more vigorous and fortunate pontiff, Adrian the fourth,<sup>28</sup> the only

25 Bernard, epistol. cxcv, cxcvi. tom. i. p. 187...190. Amidst his invectives he drops a precious acknowledgment, qui, utinam quam sanæ esset doctrinæ quam districtæ est vitæ. He owns that Arnold would be a valuable acquisition for the church.

26 He advised the Romans,

Consiliis armisque sua moderamina summa  
Arbitrio tractare suo: nil juris in hæc re  
Pontifici summo, modicum concedere regi  
Suadebat populo. Sic læsâ stultus utrâque  
Majestate, reum geminæ se fecerat aulæ.

Nor is the poetry of Gunther different from the prose of Otho.

27 See Baronius (A. D. 1148, No. 38, 39.) from the Vatican MSS. He loudly condemns Arnold (A. D. 1141, No. 3) as the father of the political heretics, whose influence then hurt him in France.

28 The English reader may consult the Biographia Britannica, ADRIAN

Englishman who has ascended the throne of St. Peter; and whose merit emerged from the mean condition of a monk, and almost a beggar, in the monastery of St. Albans. On the first provocation, of a cardinal killed or wounded in the streets, he cast an interdict on the guilty people; and from Christmas to Easter, Rome was deprived of the real or imaginary comforts of religious worship. The Romans had despised their temporal prince; they submitted with grief and terror to the censures of their spiritual father; their guilt was expiated by penance, and the banishment of the seditious preacher was the price of their absolution. But the revenge of Adrian was yet unsatisfied, and the approaching coronation of Frederic Barbarossa was fatal to the bold reformer, who had offended, though not in an equal degree, the heads of the church and state. In their interview at Viterbo, the pope represented to the emperor the furious ungovernable spirit of the Romans: the insults, the injuries, the fears, to which his person and his clergy were continually exposed; and the pernicious tendency of the heresy of Arnold, which must subvert the principles of civil, as well as ecclesiastical, subordination. Frederic was convinced by these arguments, or tempted by the desire of the Imperial crown; in the balance of ambition, the innocence or life of an individual is of small account; and their common enemy was sacrificed to a moment of political concord. After his retreat from Rome, Arnold had been protected by the viscounts of Campania, from whom he was extorted by the power of Cæsar: the præfect of the city pronounced his sentence; the martyr of freedom was burnt alive in the presence of a careless and ungrateful people; and his ashes were cast into the Tyber, lest the heretics should collect and worship the relics of their master.<sup>29</sup> The clergy triumphed in his death: with his ashes, his sect was dispersed; his memory still lived in the minds of the Romans. From his school they had probably derived a new article of faith, that the metropolis of the Catholic church is exempt from the penalties of excommunication and interdict. Their bishops might

His execution, A. D. 1155.

IV. but our own writers have added nothing to the fame or merits of their countryman.

<sup>29</sup> Besides the historian and poet already quoted, the last adventures of Arnold are related by the Biographer of Adrian IV. (Muratori, Script. Rerum Ital. tom. iii. P. i. p. 441, 442.)



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Restora-  
tion of the  
senate,  
A.D. 1144.

argue, that the supreme jurisdiction, which they exercised over kings and nations, more especially embraced the city and diocese of the prince of the apostles. But they preached to the winds, and the same principle that weakened the effect, must temper the abuse, of the thunders of the Vatican.

The love of ancient freedom has encouraged a belief, that as early as the tenth century, in their first struggles against the Saxon Othos, the commonwealth was vindicated and restored by the senate and people of Rome; that two consuls were annually elected among the nobles, and that ten or twelve plebeian magistrates revived the name and office of the tribunes of the commons.<sup>30</sup> But this venerable structure disappears before the light of criticism. In the darkness of the middle ages, the appellations of senators, of consuls, of the sons of consuls, may sometimes be discovered.<sup>31</sup> They were bestowed by the emperors, or assumed by the most powerful citizens, to denote their rank, their honours,<sup>32</sup> and perhaps the claim of a pure and patrician descent: but they float on the surface, without a series or a substance, the titles of men, not the orders of government;<sup>33</sup> and it is only from the year of Christ one thousand one hundred and forty-four, that the establishment of the senate is dated, as a glorious æra, in the acts of the city. A new constitution was

30 Ducange (Gloss. Latinitatis mediæ et infimæ Etatis, DECARCHONES, tom. ii. p. 726.) gives me a que a lui, from Blondus (decad. ii. l. ii): Duo consules ex nobilitate quotannis se habent, qui ad vetustum consulum exemplar summe rerum præsent. And in Sigonius (de Regno Italæ, l. vi. opp. tom. ii. p. 403.) I read of the consuls and tribunes of the tenth century. Both Blondus, and even Sigonius, too freely copied the classic method of supplying from reason or fancy the deficiency of records.

31 In the panegyric of Berengarius (Muratori, Script. Rer. Ital. tom. ii. P. i. p. 408), a Roman is mentioned as consulis natus in the beginning of the tenth century. Muratori (dissert. v.) discovers in the years 952 and 956, Gratianus in Dei nomine consul et dux, Georgius consul et dux; and in 1015, Romanus, brother of Gregory VII. proudly, but vaguely, styles himself consul et dux et omnium Romanorum senator.

32 As late as the tenth century, the Greek emperors conferred on the dukes of Venice, Naples, Anaphi, &c. the title of *ὑπάτος*, or consuls (see Chron. Sagornini, *passim*); and the successors of Charlemagne would not abdicate any of their prerogative. But in general, the names of *consul* and *senator*, which may be found among the French and Germans, signify no more than count and lord (*Signeur*, Ducange, Glossar). The monkish writers are often ambitious of fine classic words.

33 The most constitutional form, is a diploma of Otho III. (A. D. 998), Consulibus senatibus populi que Romani; but the act is probably spurious. At the coronation of Henry I. A. D. 1014, the historian Dithmar (apud Muratori, dissert. xxiii.) describes him, a senatoribus duodecim vallatum, quorum sex rasi barbâ, alii prolixâ, mystice incedebant cum baculis. The senate is mentioned in the panegyric of Berengarius (p. 406).

hastily framed by private ambition or popular enthusiasm; nor could Rome, in the twelfth century, produce an antiquary to explain, or a legislator to restore, the harmony and proportions of the ancient model. The assembly of a free, of an armed, people, will ever speak in loud and weighty acclamations. But the regular distribution of the thirty-five tribes, the nice balance of the wealth and numbers of the centuries, the debates of the adverse orators, and the slow operation of votes and ballots, could not easily be adapted by a blind multitude, ignorant of the arts, and insensible of the benefits, of legal government. It was proposed by Arnold to revive and discriminate the equestrian order; but what could be the motive or measure of such distinction?<sup>34</sup> The pecuniary qualification of the knights must have been reduced to the poverty of the times: those times no longer required their civil functions of judges and farmers of the revenue; and their primitive duty, their military service on horseback, was more nobly supplied by feudal tenures and the spirit of chivalry. The jurisprudence of the republic was useless and unknown: the nations and families of Italy who lived under the Roman and Barbaric laws were insensibly mingled in a common mass; and some faint tradition, some imperfect fragments, preserved the memory of the Code and Pandects of Justinian. With their liberty the Romans might doubtless have restored the appellation and office of consuls; had they not disdained a title so promiscuously adopted in the Italian cities, that it has finally settled on the humble station of the agents of commerce in a foreign land. But the rights of the tribunes, the formidable word that arrested the public consuls, suppose or must produce a legitimate democracy. The old patricians were the subjects, the modern barons the tyrants, of the state; nor would the enemies of peace and order, who insulted the vicar of Christ, have long respected the unarmed sanctity of a plebeian magistrate.<sup>35</sup>

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<sup>34</sup> In ancient Rome, the equestrian order was not ranked with the senate and people as a third branch of the republic till the consulship of Cicero, who assumes the merit of the establishment (Plin. Hist. Natur. xxxiii. 3. Beaufort, Republique Romaine, tom. i. p. 144...155).

<sup>35</sup> The republican plan of Arnold of Brescia is thus stated by Gunther:

Quin etiam titulos urbis renovare vetustos;  
Nomine plebeio secernere nomen equestre,  
Jura tribunorum, sanctum reparare senatum,

Et

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LXIX.The Capi-  
tol.

In the revolution of the twelfth century, which gave a new existence and æra to Rome, we may observe the real and important events that marked or confirmed her political independence. I. The Capitoline hill, one of her seven eminences,<sup>36</sup> is about four hundred yards in length, and two hundred in breadth. A flight of an hundred steps led to the summit of the Tarpeian rock; and far steeper was the ascent before the declivities had been smoothed and the precipices filled by the ruins of fallen edifices. From the earliest ages, the Capitol had been used as a temple in peace, a fortress in war: after the loss of the city, it maintained a siege against the victorious Gauls; and the sanctuary of empire was occupied, assaulted, and burnt, in the civil wars of Vitellius and Vespasian.<sup>37</sup> The temples of Jupiter and his kindred deities had crumbled into dust; their place was supplied by monasteries and houses: and the solid walls, the long and shelving porticoes, were decayed or ruined by the lapse of time. It was the first act of the Romans, an act of freedom, to restore the strength, though not the beauty, of the Capitol; to fortify the seat of their arms and counsels; and as often as they ascended the hill, the coldest minds must have glowed with the remembrance of their ancestors. II. The first Cæsars had been invested with the exclusive coinage of the gold and silver; to the senate they abandoned the baser metal of bronze or copper;<sup>38</sup> the emblems and legends were inscribed on a more ample field by the genius of flattery; and the prince was relieved from the care of celebrating his own virtues. The successors of Diocletian despised even the flattery of the senate: their

The coin.

*Et senio fessas mutasque reponere leges.*

*Lapsa ruinosis, et adhuc pendentia muris*

*Reddere primævo Capitolia prisca nitore.*

But of these reformatations, some were no more than ideas, others no more than words.

36 After many disputes among the antiquaries of Rome, it seems determined, that the summit of the Capitoline hill next the river is strictly the Mons Tarpeius, the Arx; and that on the other summit, the church and convent of Araceli, the barefoot friars of St. Francis, occupy the temple of Jupiter (Nardini, *Roma Antica*, l. v. c. 11...16).

37 Tacit. Hist. iii. 69, 70.

38 This partition of the noble and baser metals between the emperor and senate, must however be adopted, not as a positive fact, but as the probable opinion of the best antiquaries (see the *Science des Médailles* of the Pere Joubert, tom. ii. p. 208...211. in the improved and scarce edition of the Baron de la Bastie).

royal officers at Rome, and in the provinces, assumed the sole direction of the mint; and the same prerogative was inherited by the Gothic kings of Italy, and the long series of the Greek, the French, and the German dynasties. After an abdication of eight hundred years, the Roman senate asserted this honourable and lucrative privilege; which was tacitly renounced by the popes, from Paschal the second to the establishment of their residence beyond the Alps. Some of these republican coins of the twelfth and thirteenth centuries, are shewn in the cabinets of the curious. On one of these, a gold medal, Christ is depicted holding in his left hand a book with this inscription: "THE VOW OF THE ROMAN SENATE AND PEOPLE: ROME THE CAPITAL OF THE WORLD;" on the reverse, St. Peter delivering a banner to a kneeling senator in his cap and gown, with the name and arms of his family impressed on a shield.<sup>39</sup> III. With the empire, the præfect of the city had declined to a municipal officer; yet he still exercised in the last appeal the civil and criminal jurisdiction; and a drawn sword, which he received from the successors of Otho, was the mode of his investiture and the emblem of his functions.<sup>40</sup> The dignity was confined to the noble families of Rome: the choice of the people was ratified by the pope; but a triple oath of fidelity must have often embarrassed the præfect in the conflict of adverse duties.<sup>41</sup> A servant, in whom they possessed but a third share, was dismissed by the independent Romans: in his place they elected a patrician; but this title, which Charlemagne had not disdained, was too lofty for a

The præfect of the city.

39 In his xxviii dissertation on the Antiquities of Italy (tom. ii. p. 559... 569), Muratori exhibits a series of the senatorian coins, which bore the obscure names of *Affortati*, *Infortati*, *Provisini*, *Papavini*. During this period all the popes, without excepting Boniface VIII. abstained from the right of coining, which was resumed by his successor Benedict XI. and regularly exercised in the court of Avignon.

40 A German historian, Gerard of Reicherspeg (in Baluz. Miscell. tom. v. p. 64. apud Schmidt, Hist. des Allemands, tom. iii. p. 265), thus describes the constitution of Rome in the eleventh century: *Grandiera urbis et orbis negotia spectant ad Romanum pontificem itemque ad Romanum imperatorem; sive illius vicarium urbis præfectum, qui de suâ dignitate respicit utrumque, videlicet dominum papam cui facit hominium, et dominum imperatorum a quo accipit suæ potestatis insigne, scilicet gladium exertum.*

41 The words of a contemporary writer (Pandulph. Pisan. in Vit. Paschal. II. p. 357, 358.) describe the election and oath of the præfect in 1118, *inconsultis patribus . . . loca præfectoria . . . Laudes præfectoriæ . . . comitiorum applausum . . . iuraturum populo in ambonem sublerant . . . confirmari eum in urbe præfectum petunt.*



CHAP.  
LXIX.A. D. 1198  
...1216.Number  
and choice  
of the se-  
nate.

citizen or a subject; and, after the first fervour of rebellion, they consented without reluctance to the restoration of the præfect. About fifty years after this event, Innocent the third, the most ambitious, or at least the most fortunate, of the pontiffs, delivered the Romans and himself from this badge of foreign dominion: he invested the præfect with a banner instead of a sword, and absolved him from all dependence of oaths or service to the German emperors.<sup>42</sup> In his place an ecclesiastic, a present or future cardinal, was named by the pope to the civil government of Rome; but his jurisdiction has been reduced to a narrow compass; and in the days of freedom, the right or exercise was derived from the senate and people. IV. After the revival of the senate,<sup>43</sup> the conscript fathers (if I may use the expression) were invested with the legislative and executive power; but their views seldom reached beyond the present day; and that day was most frequently disturbed by violence and tumult. In its utmost plenitude, the order of assembly consisted of fifty-six senators,<sup>44</sup> the most eminent of whom were distinguished by the title of counsellors; they were nominated, perhaps annually, by the people; and a previous choice of their electors, ten persons in each region or parish, might afford a basis for a free and permanent constitution. The popes, who in this tempest submitted rather to bend than to break, confirmed by treaty the establishment and privileges of the senate, and expected from time, peace, and religion, the restoration of their government. The motives of public and private interest might sometimes draw from the Romans an occasional and temporary sacrifice of their claims: and they renewed their oath of allegiance to the successor of St. Peter and Constantine, the lawful head of the church and the republic.<sup>45</sup>

42 *Urbis præfectum ad ligiam fidelitatem recepit, et per mantum quod illi donavit de præfecturâ eum publice investivit, qui usque ad id tempus juramento fidelitatis imperatori fuit obligatus et ab eo præfecturæ tenuit honorem* (Gesta Innocent III. in Muratori, tom. iii. P. i. p. 487).

43 See Otho Frising. Chron. vii. 31. de Gest. Frederic I. l. i. c. 27.

44 Our countryman, Roger Hoveden, speaks of the single senators, of the *Capuzzi* family. &c. quorum temporibus melius regebatur Roma quam nunc (A. D. 1194.) est temporibus lvi. senatorum (Ducange, Gloss. tom. vi. p. 191. SENATORES).

45 Muratori (dissert. xlii. tom. iii. p. 785...788.) has published an original treaty: *Concordia inter D. nostrum papam Clementem III. et senatores populi Romani super regalibus et aliis dignitatibus urbis, &c. anno 44º senatûs.* The senate speaks, and speaks with authority; *Reddimus ad præsens . . . .*

The union and vigour of a public council was dissolved in a lawless city; and the Romans soon adopted a more strong and simple mode of administration. They condensed the name and authority of the senate in a single magistrate, or two colleagues; and as they were changed at the end of a year, or of six months, the greatness of the trust was compensated by the shortness of the term. But in this transient reign, the senators of Rome indulged their avarice and ambition: their justice was perverted by the interest of their family and faction; and as they punished only their enemies, they were obeyed only by their adherents. Anarchy, no longer tempered by the pastoral care of their bishop, admonished the Romans that they were incapable of governing themselves; and they sought abroad those blessings which they were hopeless of finding at home. In the same age, and from the same motives, most of the Italian republics were prompted to embrace a measure, which, however strange it may seem, was adapted to their situation, and productive of the most salutary effects.<sup>46</sup> They chose, in some foreign but friendly city, an impartial magistrate, of noble birth and unblemished character, a soldier and a statesman, recommended by the voice of fame and his country, to whom they delegated for a time the supreme administration of peace and war. The compact between the governor and the governed was sealed with oaths and subscriptions; and the duration of his power, the measure of his stipend, the nature of their mutual obligations, were defined with scrupulous precision. They swore to obey him as their lawful superior: he pledged his faith to unite the indifference of a stranger with the zeal of a patriot. At his choice, four or six knights and civilians, his assessors in arms and justice, attended the *Podesta*,<sup>47</sup> who maintained at his own expense

habebimus . . . dabitur presbyteria . . . jurabimus pacem et fidelitatem, &c. A chartula de Tenimentis Tusculani, dated in the 47<sup>th</sup> year of the same age, and confirmed decreto amplissimi ordinis senatus, acclamatione, P. R. publice Capitolio consistentis. It is there we find the difference of senatores consiliarii and simple senators (Muratori, dissert. xlii. tom. iii. p. 787..789).

46 Muratori (dissert. xlv. tom. iv. p. 64..92.) has fully explained this mode of government; and the *Oculus Pastoralis*, which he has given at the end, is a treatise or sermon on the duties of these foreign magistrates.

47 In the Latin writers, at least of the silver age, the title of *Potestas* was transferred from the office to the magistrate:

Hujus qui trahitur prætextam sumere mavis  
An Fidenarum Gabiorumque esse *Potestas*.

(Juvenal. Satir. x. 99).

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a decent retinue of servants and horses: his wife, his son, his brother, who might bias the affections of the judge, were left behind; during the exercise of his office he was not permitted to purchase land, to contract an alliance, or even to accept an invitation in the house of a citizen; nor could he honourably depart till he had satisfied the complaints that might be urged against his government.

Branca-  
leone,  
A. D. 1252  
...1258.

It was thus, about the middle of the thirteenth century, that the Romans called from Bologna the senator Brancalione,<sup>48</sup> whose fame and merit have been rescued from oblivion by the pen of an English historian. A just anxiety for his reputation, a clear foresight of the difficulties of the task, had engaged him to refuse the honour of their choice: the statutes of Rome were suspended, and his office prolonged to the term of three years. By the guilty and licentious he was accused as cruel; by the clergy he was suspected as partial; but the friends of peace and order applauded the firm and upright magistrate by whom those blessings were restored. No criminals were so powerful as to brave, so obscure as to elude, the justice of the senator. By his sentence two nobles of the Annibaldi family were executed on a gibbet; and he inexorably demolished, in the city and neighbourhood, one hundred and forty towers, the strong shelters of rapine and mischief. The bishop, as a simple bishop, was compelled to reside in his diocese; and the standard of Brancalione was displayed in the field with terror and effect. His services were repaid by the ingratitude of a people unworthy of the happiness which they enjoyed. By the public robbers, whom he had provoked for their sake, the Romans were excited to depose and imprison their benefactor; nor would his life have been spared, if Bologna had not possessed a pledge for his safety. Before his departure, the prudent senator had required the exchange of thirty hostages of the noblest families of Rome: on the news of his danger, and at the prayer of his wife, they were more strictly guarded; and Bologna, in the cause of honour, sustained the thunders of a papal interdict. This

48 See the life and death of Brancalione, in the *Historia Major* of Matthew Paris, p. 741. 757. 792. 797. 799. 810. 823. 833. 836. 840. The multitude of pilgrims and suitors connected Rome and St. Alban's: and the resentment of the English clergy prompted them to rejoice whenever the popes were humbled and oppressed

generous resistance allowed the Romans to compare the present with the past; and Brancalone was conducted from the prison to the Capitol amidst the acclamations of a repentant people. The remainder of his government was firm and fortunate; and as soon as envy was appeased by death, his head, enclosed in a precious vase, was deposited on a lofty column of marble.<sup>49</sup>

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The impotence of reason and virtue recommended in Italy a more effectual choice: instead of a private citizen, to whom they yielded a voluntary and precarious obedience, the Romans elected for their senator some prince of independent power, who could defend them from their enemies and themselves. Charles of Anjou and Provence, the most ambitious and warlike monarch of the age, accepted at the same time the kingdom of Naples from the pope, and the office of senator from the Roman people.<sup>50</sup> As he passed through the city, in his road to victory, he received their oath of allegiance, lodged in the Lateran palace, and smoothed in a short visit the harsh features of his despotic character. Yet even Charles was exposed to the inconstancy of the people, who saluted with the same acclamations the passage of his rival, the unfortunate Conradin; and a powerful avenger, who reigned in the Capitol, alarmed the fears and jealousy of the popes. The absolute term of his life was superseded by a renewal every third year; and the enmity of Nicholas the third obliged the Sicilian king to abdicate the government of Rome. In his bull, a perpetual law, the imperious pontiff asserts the truth, validity, and use, of the donation of Constantine, not less essential to the peace of the city, than to the independence of the church; establishes the annual election of the senator; and formally disqualifies all emperors, kings, princes, and persons of an eminent and conspicuous rank.<sup>51</sup> This prohibitory clause was repealed

Charles of  
Anjou,  
A. D. 1265  
...1278.

49 Matthew Paris thus ends his account: *Caput vero ipsius Brancaleonis in vase pretioso super marmoream columnam collocatum, in signum sui valoris et probitatis, quasi reliquias, superstitione nimis et pompose sustulerunt. Fuerat enim superbiorum potentum et malefactorum urbis malleus et exstirpator, et populi protector et defensor, veritatis et justitiæ imitator et amator* (p. 840). A biographer of Innocent IV. (Muratori, *Script. tom. iii P. i. p. 591, 592*) draws a less favourable portrait of this Ghibeline senator.

50 The election of Charles of Anjou to the office of perpetual senator of Rome, is mentioned by the historians in the viiith volume of the collection of Muratori, by Nicholas de Jamsilla (p. 592.) the monk of Padua (p. 724.) Sabas Malaspina (l. ii. c. 9. p. 808.) and Ricordano Malaspina (c. 177. p. 999).

51 The high sounding bull of Nicholas III. which founds his temporal sove-



CHAP. in his own behalf by Martin the fourth, who humbly soli-  
 LXIX. cited the suffrage of the Romans. In the presence, and by  
 the authority, of the people, two electors conferred, not on  
 Pope the pope, but on the noble and faithful Martin, the dignity  
 Martin IV. of senator, and the supreme administration of the republic,<sup>52</sup>  
 A. D. to hold during his natural life, and to exercise at pleasure  
 1281. by himself or his deputies. About fifty years afterwards, the  
 same title was granted to the emperor Lewis of Bavaria;  
 The em- and the liberty of Rome was acknowledged by her two sove-  
 peror reigns, who accepted a municipal office in the government  
 Lewis of of their own metropolis.

Addresses  
 of Rome  
 to the em-  
 perors.

Conrad  
 III. A. D.  
 1144.

In the first moments of rebellion, when Arnold of Bres-  
 cia had inflamed their minds against the church, the Romans  
 artfully laboured to conciliate the favour of the empire, and  
 to recommend their merit and services in the cause of  
 Caesar. The style of their ambassadors to Conrad the third  
 and Frederic the first, is a mixture of flattery and pride,  
 the tradition and the ignorance of their own history.<sup>53</sup> After  
 some complaint of his silence and neglect, they exhort the  
 former of these princes to pass the Alps, and assume from  
 their hands the Imperial crown. "We beseech your ma-  
 "jesty, not to disdain the humility of your sons and vas-  
 "sals, not to listen to the accusations of our common ene-  
 "mies; who calumniate the senate as hostile to your throne,  
 "who sow the seeds of discord, that they may reap the har-  
 "vest of destruction. The pope and the *Sicilian* are united  
 "in an impious league to oppose *our* liberty and *your* coro-  
 "nation. With the blessing of God, our zeal and courage  
 "has hitherto defeated their attempts. Of their powerful  
 "and factious adherents, more especially the Frangipani,  
 "we have taken by assault the houses and turrets: some of  
 "these are occupied by our troops, and some are levelled

reignty on the donation of Constantine, is still extant; and as it has been in-  
 serted by Boniface VIII. in the *Sexte* of the Decretals, it must be received by  
 the Catholics, or at least by the Papists, as a sacred and perpetual law.

52 I am indebted to Fleury (*Hist. Eccles. tom. xviii. p. 306.*) for an extract  
 of this Roman act, which he has taken from the Ecclesiastical Annals of Ode-  
 ricus Raynaldus, A. D. 1281, No. 14, 15.

53 These letters and speeches are preserved by Otho bishop of Frisingen  
 (*Fabric. Bibliot. Lat. med. et infim. tom. v. p. 186, 187.*) perhaps the noblest  
 of historians; he was son of Leopold marquis of Austria, his mother, Agnes,  
 was daughter of the emperor Henry IV. and he was half-brother and uncle to  
 Conrad III. and Frederic I. He has left, in seven books, a Chronicle of the  
 Times; in two, the *Gesta Frederici I.* the last of which is inserted in the sixth  
 volume of Muratori's historians.

“with the ground. The Milvian bridge, which they had  
 “broken, is restored and fortified for your safe passage; and  
 “your army may enter the city without being annoyed from  
 “the castle of St. Angelo. All that we have done, and all  
 “that we design, is for your honour and service, in the loyal  
 “hope, that you will speedily appear in person, to vindicate  
 “those rights which have been invaded by the clergy, to re-  
 “vive the dignity of the empire, and to surpass the fame  
 “and glory of your predecessors. May you fix your resi-  
 “dence in Rome, the capital of the world; give laws to Italy,  
 “and the Teutonic kingdom; and imitate the example of  
 “Constantine and Justinian,<sup>54</sup> who by the vigour of the se-  
 “nate and people obtained the sceptre of the earth.”<sup>55</sup> But  
 these splendid and fallacious wishes were not cherished by  
 Conrad the Franconian, whose eyes were fixed on the Holy  
 Land, and who died without visiting Rome soon after his  
 return from the Holy Land.

His nephew and successor Frederic Barbarossa, was more  
 ambitious of the Imperial crown; nor had any of the suc-  
 cessors of Otho acquired such absolute sway over the king-  
 dom of Italy. Surrounded by his ecclesiastical and secular  
 princes, he gave audience in his camp at Sutri to the am-  
 bassadors of Rome, who thus addressed him in a free and  
 florid oration: “Incline your ear to the queen of cities; ap-  
 “proach with a peaceful and friendly mind the precincts of  
 “Rome, which has cast away the yoke of the clergy, and is  
 “impatient to crown her legitimate emperor. Under your  
 “auspicious influence, may the primitive times be restored.  
 “Assert the prerogatives of the eternal city, and reduce  
 “under her monarchy, the insolence of the world. You are  
 “not ignorant, that, in former ages, by the wisdom of the  
 “senate, by the valour and discipline of the equestrian or-  
 “der, she extended her victorious arms to the East and  
 “West, beyond the Alps, and over the islands of the ocean.  
 “By our sins, in the absence of our princes, the noble insti-  
 “tution of the senate has sunk in oblivion: and with our  
 “prudence, our strength has likewise decreased. We have

Frederic I.  
 A. D.  
 1155.

<sup>54</sup> We desire (said the ignorant Romans) to restore the empire in eum-  
 statum, quo fuit tempore Constantini et Justiniani, qui totum orbem vigore se-  
 natûs et populi Romani suis tenuere manibus.

<sup>55</sup> Otho Frising. de Gestis Frederici I. l. i. c. 28. p. 662...664.

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“revived the senate, and the equestrian order; the counsels  
 “of the one, the arms of the other, will be devoted to your  
 “person and the service of the empire. Do you not hear  
 “the language of the Roman matron? You were a guest, I  
 “have adopted you as a citizen; a Transalpine stranger, I  
 “have elected you for my sovereign;<sup>56</sup> and given you my-  
 “self, and all that is mine. Your first and most sacred duty,  
 “is to swear and subscribe, that you will shed your blood  
 “for the republic; that you will maintain in peace and jus-  
 “tice, the laws of the city and the charters of your prede-  
 “cessors; and that you will reward with five thousand  
 “pounds of silver the faithful senators who shall proclaim  
 “your titles in the Capitol. With the name, assume the  
 “character, of Augustus.” The flowers of Latin rhetoric  
 were not yet exhausted; but Frederic, impatient of their  
 vanity, interrupted the orators in the high tone of royalty  
 and conquest. “Famous indeed have been the fortitude and  
 “wisdom of the ancient Romans: but your speech is not  
 “seasoned with wisdom, and I could wish that fortitude  
 “were conspicuous in your actions. Like all sublunary  
 “things, Rome has felt the vicissitudes of time and fortune.  
 “Your noblest families were translated to the East, to the  
 “royal city of Constantine; and the remains of your strength  
 “and freedom, have long since been exhausted by the Greeks  
 “and Franks. Are you desirous of beholding the ancient  
 “glory of Rome, the gravity of the senate, the spirit of the  
 “knights, the discipline of the camp, the valour of the le-  
 “gions? you will find them in the German republic. It is  
 “not empire, naked and alone, the ornaments and virtues  
 “of empire have likewise migrated beyond the Alps to a  
 “more deserving people:<sup>57</sup> they will be employed in your  
 “defence, but they claim your obedience. You pretend that  
 “myself or my predecessors have been invited by the Ro-  
 “mans: you mistake the word, they were not invited; they  
 “were implored. From its foreign and domestic tyrants,  
 “the city was rescued by Charlemagne and Otho, whose

56 *Hospes eras, civem feci. Advena fuisti ex Transalpinis partibus; principem constitui.*

57 *Non cessit nobis nudum imperium, virtute sua amictum venit, ornamenta sua secum traxit. Penes nos sunt consules tui, &c. Cicero or Livy would not have rejected these images, the eloquence of a Barbarian born and educated in the Hercynian forest.*

“ashes repose in our country: and their dominion was the price of your deliverance. Under that dominion your ancestors lived and died. I claim by the right of inheritance and possession, and who shall dare to extort you from my hands? Is the hand of the Franks<sup>58</sup> and Germans enfeebled by age? Am I vanquished? Am I a captive? Am I not encompassed with the banners of a potent and invincible army? You impose conditions on your master; you require oaths: if the conditions are just, an oath is superfluous; if unjust, it is criminal. Can you doubt my equity? It is extended to the meanest of my subjects. Will not my sword be unsheathed in the defence of the Capitol? By that sword the northern kingdom of Denmark has been restored to the Roman empire. You prescribe the measure and the objects of my bounty, which flows in a copious but a voluntary stream. All will be given to patient merit; all will be denied to rude importunity.”<sup>59</sup> Neither the emperor nor the senate could maintain these lofty pretensions of dominion and liberty. United with the pope, and suspicious of the Romans, Frederic continued his march to the Vatican: his coronation was disturbed by a sally from the Capitol; and if the numbers and valour of the Germans prevailed in the bloody conflict, he could not safely encamp in the presence of a city of which he styled himself the sovereign. About twelve years afterwards, he besieged Rome, to seat an antipope in the chair of St. Peter; and twelve Pisan galleys were introduced into the Tyber: but the senate and people were saved by the arts of negotiation and the progress of disease; nor did Frederic or his successors reiterate the hostile attempt. Their laborious reigns were exercised by the popes, the crusades, and the independence of Lombardy and Germany; they courted the alliance of the Romans; and Frederic the second offered in the Capitol the great standard, the *Caroccio* of Milan.<sup>60</sup> After the extinction

58 Otho of Frisingen, who surely understood the language of the court and diet of Germany, speaks of the Franks in the xiii century as the reigning nation (*Proceres Franci, equites Franci, manus Francorum*): he adds, however, the epithet of *Teutonici*.

59 Otho Frising. *de Gestis Frederici I.* l. ii. c. 22. p. 720...723. These original and authentic acts I have translated and abridged with freedom, yet with fidelity.

60 From the *Chronicles of Ricobaldo and Francis Pipin*, Muratori (*dissert. xxvi. tom. ii. p. 492.*) has transcribed this curious fact with the doggerel verses that accompanied the gift.



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LXIX.

Wars of  
the Ro-  
mans  
against the  
neighbour-  
ing cities.

of the house of Swabia, they were banished beyond the Alps; and their last coronations betrayed the impotence and poverty of the Teutonic Cæsars.<sup>61</sup>

Under the reign of Adrian, when the empire extended from the Euphrates to the ocean, from mount Atlas to the Grampian hills, a fanciful historian<sup>62</sup> amused the Romans with the picture of their infant wars. "There was a time," says Florus, "when Tibur and Præneste, our summer retreats, were the objects of hostile vows in the Capitol, when we dreaded the shades of the Arician groves, when we could triumph without a blush over the nameless villages of the Sabines and Latins, and even Corioli could afford a title not unworthy of a victorious general." The pride of his contemporaries was gratified by the contrast of the past and the present: they would have been humbled by the prospect of futurity; by the prediction, that after a thousand years, Rome, despoiled of empire and contracted to her primæval limits, would renew the same hostilities, on the same ground which was then decorated with her villas and gardens. The adjacent territory on either side of the Tyber was always claimed, and sometimes possessed, as the patrimony of St. Peter; but the barons assumed a lawless independence, and the cities too faithfully copied the revolt and discord of the metropolis. In the twelfth and thirteenth centuries, the Romans incessantly laboured to reduce or destroy the contumacious vassals of the church and senate; and if their headstrong and selfish ambition was moderated

*Ave decus orbis ave! victus tibi destinor, ave!*

*Currus ab Augusto Frederico Cæsare justo.*

*Væ Mæliolanum! jam sentis spernere vanum*

*Imperii vires, proprias tibi tollere vires.*

*Ergo triumphorum urbs potes memor esse priorum*

*Quos tibi mittebant reges qui bella gerebant.*

Ne si dee tacere (I now use the Italian Dissertations, tom. i. p. 444.) che nell'anno 1727, una copia desso Caroccio in marmo dianzi ignoto si scopri nel Campidoglio, presso all'è carcerè di quel luogo, dove Sisto V. l'avea fatto rinchiudere. Stava esso po. to sopra quatro colonne di marmo sino colla sequente inscrizione, &c. to the same purpose as the old inscription.

61 The decline of the Imperial arms and authority in Italy, is related with impartial learning in the Annals of Muratori (tom. x, xi, xii); and the reader may compare his narrative with the Histoire des Allemands (tom. iii, iv), by Schmidt, who has deserved the esteem of his countrymen.

62 Tibur nunc suburbanum, et æstivæ Præneste deliciæ, nuncupatis in Capitolio votis petebantur. The whole passage of Florus (l. i. c. 11.) may be read with pleasure, and has deserved the praise of a man of genius (Oeuvres de Montesquieu, tom. iii. p. 634, 635. quarto edition).

by the pope, he often encouraged their zeal by the alliance of his spiritual arms. Their warfare was that of the first consuls and dictators, who were taken from the plough. They assembled in arms at the foot of the Capitol; sallied from the gates, plundered or burnt the harvests of their neighbours, engaged in tumultuary conflict, and returned home after an expedition of fifteen or twenty days. Their sieges were tedious and unskilful: in the use of victory, they indulged the meaner passions of jealousy and revenge; and instead of adopting the valour, they trampled on the misfortunes, of their adversaries. The captives, in their shirts, with a rope round their necks, solicited their pardon: the fortifications and even the buildings of the rival cities were demolished, and the inhabitants were scattered in the adjacent villages. It was thus that the seats of the cardinal bishops, Porto, Ostia, Albanum, Tusculum, Præneste, and Tibur or Tivoli, were successively overthrown by the ferocious hostility of the Romans.<sup>63</sup> Of these,<sup>64</sup> Porto and Ostia, the two keys of the Tyber, are still vacant and desolate: the marshy and unwholesome banks are peopled with herds of buffalos, and the river is lost to every purpose of navigation and trade. The hills which afford a shady retirement from the autumnal heats, have again smiled with the blessings of peace: Frescati has arisen near the ruins of Tusculum: Tibur or Tivoli has resumed the honours of a city,<sup>65</sup> and the meaner towns of Albano and Palestrina are decorated with the villas of the cardinals and princes of Rome. In the work of destruction, the ambition of the Romans was often checked and repulsed by the neighbouring cities and their allies: in the first siege of Tibur, they were driven from their camp; and the battles of Tusculum<sup>66</sup> (and Viter-

63 *Ne a feritate Romanorum, sicut fuerant Hostienses, Portuenses, Tusculanenses, Albanenses, Labicenses, et nuper Tiburtini destruerentur* (Matthew Paris, p. 757). These events are marked in the *Annals and Index* (the xviiiith volume) of Muratori.

64 For the state or ruin of these suburban cities, the banks of the Tyber, &c. see the lively picture of the P. Labat (*Voyage en Espagne et en Italie*), who had long resided in the neighbourhood of Rome; and the more accurate description of which P. Eschinard (*Roma*, 1750, in octavo) has added to the topographical map of Cingolani.

65 Labat (tom. iii. p. 253.) mentions a recent decree of the Roman government, which has severely mortified the pride and poverty of Tivoli: *in civitate Tiburtina non vivitur civiliter*.

66 I depart from my usual method, of quoting only by the date the *Annals* of Muratori, in consideration of the critical balance in which he has weighed

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Battle of  
Tusculum,  
A. D.  
1167.

Battle of  
Viterbo,  
A. D.  
1234.

The elec-  
tion of the  
popes.

bo<sup>67</sup> might be compared in their relative state to the memorable fields of Thrasymene and Cannæ. In the first of these petty wars, thirty thousand Romans were overthrown by a thousand German horse, whom Frederic Barbarossa had detached to the relief of Tusculum; and if we number the slain at three, the prisoners at two, thousand, we shall embrace the most authentic and moderate account. Sixty-eight years afterward they marched against Viterbo in the ecclesiastical state with the whole force of the city; by a rare coalition, the Teutonic eagle was blended, in the adverse banners, with the keys of St. Peter; and the pope's auxiliaries were commanded by a count of Thoulouse and a bishop of Winchester. The Romans were discomfited with shame and slaughter; but the English prelate must have indulged the vanity of a pilgrim, if he multiplied their numbers to one hundred, and their loss in the field to thirty, thousand men. Had the policy of the senate and the discipline of the legions been restored with the Capitol, the divided condition of Italy would have offered the fairest opportunity of a second conquest. But in arms, the modern Romans were not *above* and in arts, they were far *below*, the common level of the neighbouring republics. Nor was their warlike spirit of any long continuance; after some irregular sallies, it subsided in the national apathy, in the neglect of military institutions, and in the disgraceful and dangerous use of foreign mercenaries.

Ambition is a weed of quick and early vegetation in the vineyard of Christ. Under the first Christian princes, the chair of St. Peter was disputed by the votes, the venality, the violence, of a popular election: the sanctuaries of Rome were polluted with blood; and, from the third to the twelfth century, the church was distracted by the mischief of frequent schisms. As long as the final appeal was determined by the civil magistrate, these mischiefs were transient and local: the merits were tried by equity or favour; nor could the unsuccessful competitor long disturb the triumph of his rival. But after the emperors had been divested of their

nine contemporary writers who mention the battle of Tusculum (tom. x. p. 42..44).

67 Matthew Paris, p. 345. This bishop of Winchester was Peter de Rupibus, who occupied the see thirty-two years (A. D. 1206...1238), and is described by the English historian, as a soldier and a statesman (p. 178. 399).

prerogatives, after a maxim had been established, that the vicar of Christ is amenable to no earthly tribunal, each vacancy of the holy see might involve Christendom in controversy and war. The claims of the cardinals and inferior clergy, of the nobles and people, were vague and litigious: the freedom of choice was over-ruled by the tumults of a city that no longer owned or obeyed a superior. On the decease of a pope, two factions proceeded, in different churches, to a double election: the number and weight of votes, the priority of time, the merit of the candidates, might balance each other: the most respectable of the clergy were divided; and the distant princes, who bowed before the spiritual throne, could not distinguish the spurious, from the legitimate, idol. The emperors were often the authors of the schism, from the political motive of opposing a friendly to an hostile pontiff; and each of the competitors was reduced to suffer the insults of his enemies, who were not awed by conscience: and to purchase the support of his adherents, who were instigated by avarice or ambition. A peaceful and perpetual succession was ascertained by Alexander the third,<sup>68</sup> who finally abolished the tumultuary votes of the clergy and people, and defined the right of election in the sole college of cardinals.<sup>69</sup> The three orders of bishops, priests, and deacons, were assimilated to each other by this important privilege: the parochial clergy of Rome obtained the first rank in the hierarchy; they were indifferently chosen among the nations of Christendom; and the possession of the richest benefices, of the most important bishoprics, was not incompatible with their title and office. The senators of the Catholic church, the coadjutors and legates of the supreme pontiff, were robed in purple, the symbol of martyrdom or royalty; they claimed a proud equality with kings; and their dignity was enhanced by the smallness of their number, which, till the reign of Leo the tenth, seldom

Right of  
the cardinals estab-  
lished by  
Alexander  
III.  
A.D. 1179.

68 See Mosheim, Institut. Histor. Ecclesiast. p. 401. 403. Alexander himself had nearly been the victim of a contested election; and the doubtful merits of Innocent had only preponderated by the weight of genius and learning which St. Bernard cast into the scale (see his life and writings).

69 The origin, titles, importance, dress, precedency, &c. of the Roman cardinals, are very ably discussed by Thomassin (*Discipline de l'Eglise*, tom. i. p. 1262...1287); but their purple is now much faded. The sacred college was raised to the definite number of seventy-two, to represent, under his vicar, the disciples of Christ.



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exceeded twenty, or twenty-five, persons. By this wise regulation, all doubt and scandal were removed, and the root of schism was so effectually destroyed, that in a period of six hundred years a double choice has only once divided the unity of the sacred college. But as the concurrence of two thirds of the votes had been made necessary, the election was often delayed by the private interest and passions of the cardinals; and while they prolonged their independent reign, the Christian world was left destitute of an head.

Institution  
of the con-  
clave by  
Gregory X.  
A.D.1274.

A vacancy of almost three years had preceded the elevation of Gregory the tenth, who resolved to prevent the future abuse; and his bull, after some opposition, has been consecrated in the code of the canon law.<sup>70</sup> Nine days are allowed for the obsequies of the deceased pope, and the arrival of the absent cardinals: on the tenth, they are imprisoned, each with one domestic, in a common apartment or *conclave*, without any separation of walls or curtains; a small window is reserved for the introduction of necessaries: but the door is locked on both sides, and guarded by the magistrates of the city, to seclude them from all correspondence with the world. If the election be not consummated in three days, the luxury of their table is contracted to a single dish at dinner and supper; and after the eighth day, they are reduced to a scanty allowance of bread, water, and wine. During the vacancy of the holy see, the cardinals are prohibited from touching the revenues, or assuming, unless in some rare emergency, the government of the church: all agreements and promises among the electors are formally annulled; and their integrity is fortified by their solemn oath and the prayers of the Catholics. Some articles of inconvenient or superfluous rigour have been gradually relaxed, but the principle of confinement is vigorous and entire: they are still urged by the personal motives of health and freedom, to accelerate the moment of their deliverance; and the improvement of ballot or secret votes has wrapt the struggles of the conclave<sup>71</sup> in the silky veil of charity and polite-

<sup>70</sup> See the bull of Gregory X. *approbante sacro concilio*, in the *Sexte* of the Canon Law (l. i. tit. 6 c. 5), a supplement to the Decretals, which Boniface VIII. promulgated at Rome in 1298, and addressed to all the universities of Europe.

<sup>71</sup> The genius of cardinal de Retz had a right to paint a conclave (of 1655), in which he was a spectator and an actor (Mémoires, tom. iv. p. 15...57): but

ness.<sup>72</sup> By these institutions, the Romans were excluded from the election of their prince and bishop; and in the fever of wild and precarious liberty, they seemed insensible of the loss of this inestimable privilege. The emperor Lewis of Bavaria revived the example of the great Otho. After some negotiation with the magistrates, the Roman people was assembled<sup>73</sup> in the square before St. Peter's; the pope of Avignon, John the twenty-second, was deposed; the choice of his successor was ratified by their consent and applause. They freely voted for a new law, that their bishop should never be absent more than three months in the year, and two days journey from the city; and that if he neglected to return on the third summons, the public servant should be degraded and dismissed.<sup>74</sup> But Lewis forgot his own debility and the prejudices of the times: beyond the precincts of a German camp, his useless phantom was rejected; the Romans despised their own workmanship; the antipope implored the mercy of his lawful sovereign;<sup>75</sup> and the exclusive right of the cardinals was more firmly established by this unseasonable attack.

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A.D. 1328.

Had the election been always held in the Vatican, the rights of the senate and people would not have been violated.  
Absence of the popes from Rome.

I am at a loss to appreciate the knowledge or authority of an anonymous Italian, whose history (*Conclavi de Pontifici Romani*, in 4to, 1667) has been continued since the reign of Alexander VII. The accidental form of the work furnishes a lesson, though not an antidote, to ambition. From a labyrinth of intrigues, we emerge to the adoration of the successful candidate: but the next page opens with his funeral.

72 The expressions of cardinal de Retz are positive and picturesque: On y vequt toujours ensemble avec le même respect, et la même civilité que l'on observe dans le cabinet des rois, avec la même politesse qu'on avoit dans la cour de Henri III. avec la même familiarité que l'on voit dans les collèges: avec la même modestie, qui se remarque dans les noviciats; et avec la même charité, du moins en apparence, qui pourroit être entre des freres parfaitement unis.

73 *Rechiesti per bando* (says John Villani) *senatori di Roma, e 52 del popolo, et capitani de' 25. e consoli (consoli?)*, et 13 buone huomini, uno per rione. Our knowledge is too imperfect to pronounce, how much of this constitution was temporary, and how much ordinary and permanent. Yet it is faintly illustrated by the ancient statutes of Rome.

74 Villani (l. x. c. 68...71. in Muratori, Script, tom. xiii. p. 641...645.) relates this law, and the whole transaction, with much less abhorrence than the prudent Muratori. Any one conversant with the darker ages must have observed how much the sense (I mean the nonsense) of superstition is fluctuating and inconsistent.

75 In the first volume of the Popes of Avignon, see the second original Life of John XXII. p. 142...145. the confession of the antipope. p. 145...152. and the laborious notes of Baluze, p. 714, 715.

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ted with impunity. But the Romans forgot, and were forgotten, in the absence of the successors of Gregory the seventh, who did not keep as a divine precept their ordinary residence in the city and diocese. The care of that diocese was less important than the government of the universal church; nor could the popes delight in a city in which their authority was always opposed and their person was often endangered. From the persecution of the emperors, and the wars of Italy, they escaped beyond the Alps into the hospitable bosom of France; from the tumults of Rome they prudently withdrew to live and die in the more tranquil stations of Anagni, Perugia, Viterbo, and the adjacent cities. When the flock was offended or impoverished by the absence of the shepherd, they were recalled by a stern admonition, that St. Peter had fixed his chair, not in an obscure village, but in the capital of the world; by a ferocious menace that the Romans would march in arms to destroy the place and people that should dare to afford them a retreat. They returned with timorous obedience; and were saluted with the account of an heavy debt, of all the losses which their desertion had occasioned, the hire of lodgings, the sale of provisions, and the various expenses of servants and strangers who attended the court.<sup>76</sup> After a short interval of peace, and perhaps of authority, they were again banished by new tumults, and again summoned by the imperious or respectful invitation of the senate. In these occasional retreats, the exiles and fugitives of the Vatican were seldom long, or far, distant, from the metropolis; but in the beginning of the fourteenth century the apostolic throne was transported, as it might seem for ever, from the Tyber to the Rhône; and the cause of the transmigration may be deduced from the furious contest between Boniface the eighth and the king of France.<sup>77</sup> The spiritual arms of excommunication and inter-

Boniface  
VIII.

<sup>76</sup> Romani autem non valentes nec volentes ultra suam celare cupiditatem gravissimam contra papam movere coperunt questionem, exigentes ab eo urgentissime omnia quæ subierant per ejus absentiam damna et jacturas, videlicet in hospitibus locandis, in mercimoniis, in usuris, in redditibus, in provisionibus, et in aliis modis innumerabilibus. Quod cum audisset papa, præcordialiter ingemuit et se comperiens *muscipulatum*, &c. Matt. Paris, p. 757. For the ordinary history of the popes, their life and death, their residence and absence, it is enough to refer to the ecclesiastical annalists, Spondanus and Fleury.

<sup>77</sup> Besides the general historians of the church of Italy and of France, we possess a valuable treatise composed by a learned friend of Thuanus, which

dict were repulsed by the union of the three estates, and the privileges of the Gallican church; but the pope was not against the carnal weapons which Philip the Fair had courage to employ. As the pope resided at Anagni, without the suspicion of danger, his palace and person were assaulted by three hundred horse, who had been secretly levied by William of Nogaret, a French minister, and Sciarra Colonna, of a noble but hostile family of Rome. The cardinals fled; the inhabitants of Anagni were seduced from their allegiance and gratitude; but the dauntless Boniface, unarmed and alone, seated himself in his chair, and awaited, like the conscript fathers of old, the swords of the Gauls. Nogaret, a foreign adversary, was content to execute the orders of his master: by the domestic enmity of Colonna, he was insulted with words and blows; and during a confinement of three days his life was threatened by the hardships which they inflicted on the obstinacy which they provoked. Their strange delay gave time and courage to the adherents of the church, who rescued him from sacrilegious violence; but his imperious soul was wounded in a vital part; and Boniface expired at Rome in a frenzy of rage and revenge. His memory is stained with the glaring vices of avarice and pride; nor has the courage of a martyr promoted this ecclesiastical champion to the honours of a saint; a magnanimous sinner (say the chronicles of the times), who entered like a fox, reigned like a lion, and died like a dog. He was succeeded by Benedict the eleventh, the mildest of mankind. Yet he excommunicated the impious emissaries of Philip, and devoted the city and people of Anagni by a tremendous curse, whose effects are still visible to the eyes of superstition.<sup>78</sup>

After his decease, the tedious and equal suspense of the conclave was fixed by the dexterity of the French faction. A specious offer was made and accepted, that, in the term

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A.D. 1294  
...1303.

Translation of the  
holy see to  
Avignon,

his last and best editors have published in the appendix (*Histoire particuliere du grand Differend entre Boniface VIII. et Philippe le Bel*, par Pierre du Puis, tom. vii. P. xi. p. 61...82).

<sup>78</sup> It is difficult to know whether Labat (tom. iv. p. 53...57.) be in jest or in earnest, when he supposes that Anagni still feels the weight of this curse, and that the corn-fields, or vineyards, or olive-trees, are annually blasted by nature, the obsequious handmaid of the popes.



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A. D.  
1309.

of forty days, they would elect one of the three candidates who should be named by their opponents. The archbishop of Bourdeaux, a furious enemy of his king and country, was the first on the list; but his ambition was known; and his conscience obeyed the calls of fortune and the commands of a benefactor, who had been informed by a swift messenger that the choice of a pope was now in his hands. The terms were regulated in a private interview; and with such speed and secrecy was the business transacted, that the unanimous conclave applauded the elevation of Clement the fifth.<sup>79</sup> The cardinals of both parties were soon astonished by a summons to attend him beyond the Alps; from whence, as they soon discovered, they must never hope to return. He was engaged, by promise and affection, to prefer a residence in France; and, after dragging his court through Poitou and Gascony, and devouring, by his expense, the cities and convents on the road, he finally reposed at Avignon,<sup>80</sup> which flourished above seventy years<sup>81</sup> the seat of the Roman pontiff and the metropolis of Christendom. By land, by sea, by the Rhone, the position of Avignon was on all sides accessible: the southern provinces of France do not yield to Italy itself; new palaces arose for the accommodation of the pope and cardinals; and the arts of luxury were soon attracted by the treasures of the church. They were already possessed of the adjacent territory, the Venaissin county,<sup>82</sup> a populous and

79 See in the Chronicle of Giovanni Villani (l. viii. c. 63, 64. 80. in Muratori, tom. xiii.) the imprisonment of Boniface VIII. and the election of Clement V. the last of which, like most anecdotes, is embarrassed with some difficulties.

80 The original lives of the eight popes of Avignon, Clement V. John XXII. Benedict XII. Clement VI. Innocent VI. Urban. V. Gregory XI. and Clement VII. are published by Stephen Baluze (*Vitæ Paparum Avenionensium*; Paris, 1695, 2 vols. in quarto) with copious and elaborate notes, and a second volume of acts and documents. With the true zeal of an editor and a patriot, he devoutly justifies or excuses the characters of his countrymen.

81 The exile of Avignon is compared by the Italians with Babylon, and the Babylonish captivity. Such furious metaphors, more suitable to the ardour of Petrarch than to the judgment of Muratori, are gravely refuted in Baluze's preface. The abbé de Sade is distracted between the love of Petrarch and of his country. Yet he modestly pleads that many of the local inconveniencies of Avignon are now removed; and many of the vices against which the poet declaims, had been imported with the Roman court by the strangers of Italy (tom. i. p. 23...28).

82 The comtat Venaissin was ceded to the popes in 1273 by Philip III. king of France, after he had inherited the dominions of the count of Tholouse. Forty years before, the heresy of count Raymond had given them a pretence of seizure, and they derived some obscure claim from the eleventh century to some lands *citra Rhodanum* (*Valesii Notitia Galliarum*, p. 459. 610. *Longuerue, Description de la France*, tom. i. p. 376...381).

fertile spot; and the sovereignty of Avignon was afterwards purchased from the youth and distress of Jane, the first queen of Naples and countess of Provence, for the inadequate price of fourscore thousand florins.<sup>83</sup> Under the shadow of the French monarchy, amidst an obedient people, the popes enjoyed an honourable and tranquil state, to which they long had been strangers: but Italy deplored their absence; and Rome, in solitude, and poverty, might repent of the ungovernable freedom which had driven from the Vatican the successor of St. Peter. Her repentance was tardy and fruitless: after the death of the old members, the sacred college was filled with French cardinals,<sup>84</sup> who beheld Rome and Italy with abhorrence and contempt, and perpetuated a series of national, and even provincial, popes, attached by the most indissoluble ties to their native country.

The progress of industry had produced and enriched the Italian republics: the æra of their liberty is the most flourishing period of population and agriculture, of manufactures and commerce; and their mechanic labours were gradually refined into the arts of elegance and genius. But the position of Rome was less favourable, the territory less fruitful; the character of the inhabitants was debased by indolence and elated by pride; and they fondly conceived that the tribute of subjects must for ever nourish the metropolis of the church and empire. This prejudice was encouraged in some degree by the resort of pilgrims to the shrines of the apostles; and the last legacy of the popes, the institution of the HOLY YEAR,<sup>85</sup> was not less beneficial to the people than to the clergy. Since the loss of Palestine, the gift of plenary indulgences, which had been applied to the crusades, remain-

Institution  
of the jubi-  
lee, or holy  
year,

A. D.  
1300.

83 If a possession of four centuries were not itself a title, such objections might annul the bargain; but the purchase money must be refunded, for indeed it was paid. *Civitatem Avenionem emit . . . per ejusmodi venditionem pecuniâ redundantes, &c.* (iida. *Vita Clement VI.* in Baluz. tom. i. p. 272. Muratori, *Script.* tom. iii. P. ii. p. 565). The only temptation for Jane and her second husband was ready money, and without it they could not have returned to the throne of Naples.

84 Clement V. immediately promoted ten cardinals, nine French and one English (*Vita* iv. p. 63. et Baluz. p. 625, &c.). In 1331, the pope refused two candidates recommended by the king of France, quod xx Cardinales, de quibus xvii. de proprio Francie originem traxisse noscuntur in memorato collegio existant (*Thomassin, Discipline de l'Eglise*, tom. i. p. 1281).

85 Our primitive account is from cardinal James Caietan (*Maxima Bibliot. Patrum*, tom. xxv); and I am at a loss to determine whether the nephew of Boniface VIII. be a fool or a knave: the uncle is a much clearer character.

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ed without an object ; and the most valuable treasure of the church was sequestered above eight years from public circulation. A new channel was opened by the diligence of Boniface the eighth, who reconciled the vices of ambition and avarice ; and the pope had sufficient learning to recollect and revive the secular games, which were celebrated in Rome at the conclusion of every century. To sound without danger the depth of popular credulity, a sermon was seasonably pronounced, a report was artfully scattered, some aged witnesses were produced ; and on the first of January of the year thirteen hundred, the church of St. Peter was crowded with the faithful, who demanded the *customary* indulgence of the holy time. The pontiff, who watched and irritated their devout impatience, was soon persuaded by ancient testimony of the justice of their claim : and he proclaimed a plenary absolution to all Catholics who, in the course of that year, and at every similar period, should respectfully visit the apostolic churches of St. Peter and St. Paul. The welcome sound was propagated through Christendom ; and at first from the nearest provinces of Italy, and at length from the remote kingdoms of Hungary and Britain, the highways were thronged with a swarm of pilgrims who sought to expiate their sins in a journey, however costly or laborious, which was exempt from the perils of military service. All exceptions of rank or sex, of age or infirmity, were forgotten in the common transport ; and in the streets and churches many persons were trampled to death by the eagerness of devotion. The calculation of their numbers could not be easy nor accurate ; and they have probably been magnified by a dexterous clergy ; well apprised of the contagion of example : yet we are assured by a judicious historian, who assisted at the ceremony, that Rome was never replenished with less than two hundred thousand strangers ; and another spectator has fixed at two millions the total concourse of the year. A trifling oblation from each individual would accumulate a royal treasure ; and two priests stood night and day, with rakes in their hands, to collect without counting, the heaps of gold and silver that were poured on the altar of St. Paul.<sup>86</sup>

<sup>86</sup> See John Villani (l. viii. c. 36.) in the twelfth, and the *Chronicon Astense*, in the eleventh volume (p. 191, 192.) of Muratori's Collection. *Papa innumerabilem pecuniam ab eisdem accepit, nam duo clerici, cum rastris, &c.*

It was fortunately a season of peace and plenty ; and if forage was scarce, if inns and lodgings were extravagantly dear, an inexhaustible supply of bread and wine, of meat and fish, was provided by the policy of Boniface and the venal hospitality of the Romans. From a city without trade or industry, all casual riches will speedily evaporate: but the avarice and envy of the next generation solicited Clement the sixth<sup>87</sup> to anticipate the distant period of the century. The gracious pontiff complied with their wishes; afforded Rome this poor consolation for his loss ; and justified the change by the name and practice of the Mosaic Jubilee.<sup>88</sup> His summons was obeyed: and the number, zeal, and liberality, of the pilgrims did not yield to the primitive festival. But they encountered the triple scourge of war, pestilence, and famine: many wives and virgins were violated in the castles of Italy; and many strangers were pillaged or murdered by the savage Romans, no longer moderated by the presence of their bishop.<sup>89</sup> To the impatience of the popes we may ascribe the successive reduction to fifty, thirty-three, and twenty-five years; although the second of these terms is commensurate with the life of Christ. The profusion of indulgences, the revolt of the Protestants, and the decline of superstition, have much diminished the value of the jubilee: yet even the nineteenth and last festival was a year of pleasure and profit to the Romans ; and a philosophic smile will not disturb the triumph of the priest or the happiness of the people.<sup>90</sup>

The second jubilee, A. D. 1350.

In the beginning of the eleventh century, Italy was exposed to the feudal tyranny, alike oppressive to the sovereign and the people, The rights of human nature, were vindicated by her numerous republics, who soon extended

The nobles or barons of Rome.

87 The two bulls of Boniface VIII. and Clement VI. are inserted in the *Corpus Juris Canonici* (Extravagant. Commun. l. v. tit. ix. c. 1, 2).

88 The sabbatic years and jubilees of the Mosaic law (*Car. Sigon. de Republicâ Hebræorum*, Opp. tom. iv. l. iii. c. 14, 15. p. 151, 152), the suspension of all care and labour, the periodical release of lands, debts, servitude, &c. may seem a noble idea, but the execution would be impracticable in a *profane* republic; and I should be glad to learn that this ruinous festival was observed by the Jewish people.

89 See the Chronicle of Matteo Villani (l. i. c. 56.) in the fourteenth volume of Muratori, and the *Memoires sur la Vie de Petrarque*, tom. iii. p. 75..89.

90 The subject is exhausted by M. Chais, a French minister at the Hague, in his *Lettres Historiques et Dogmatiques, sur les Jubiles et les Indulgences*; la Haye, 1751, 3 vols. in 12mo.; an elaborate and pleasing work, had not the author preferred the character of a polemic to that of a philosopher.



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their liberty and dominion from the city to the adjacent country. The sword of the nobles was broken; their slaves were enfranchised; their castles were demolished; they assumed the habits of society and obedience; their ambition was confined to municipal honours, and in the proudest aristocracy of Venice or Genoa, each patrician was subject to the laws.<sup>91</sup> But the feeble and disorderly government of Rome was unequal to the task of curbing her rebellious sons, who scorned the authority of the magistrate within and without the walls. It was no longer a civil contention between the nobles and plebeians for the government of the state; the barons asserted in arms their personal independence; their palaces and castles were fortified against a siege; and their private quarrels were maintained by the numbers of their vassals and retainers. In origin and affection, they were aliens to their country:<sup>92</sup> and a genuine Roman, could such have been produced, might have renounced these haughty strangers, who disdained the appellation of citizens, and proudly styled themselves the princes, of Rome.<sup>93</sup> After a dark series of revolutions, all records of pedigree were lost; the distinction of surnames was abolished; the blood of the nations was mingled in a thousand channels; and the Goths and Lombards, the Greeks and Franks, the Germans and Normans, had obtained the fairest possessions by royal bounty or the prerogative of valour. These examples might be readily presumed: but the elevation of an Hebrew race to the rank of senators and consuls, is an event without parallel in the long captivity of these miserable exiles.<sup>94</sup> In the time of Leo the ninth, a wealthy and learned Jew was

91 Muratori (Dissert. xlvii.) alleges the Annals of Florence, Padua, Genoa, &c. the analogy of the rest, the evidence of Otho of Frisingen (*de Gest. Fred. I.* l. ii. c. 13.) and the submission of the marquis of Este.

92 As early as the year 824. the emperor Lothaire I. found it expedient to interrogate the Roman people, to learn from each individual, by what national law he chose to be governed (Muratori, Dissert. xxii.).

93 Petrarch attacks these foreigners, the tyrants of Rome, in a declamation or epistle, full of bold truths and absurd pedantry, in which he applies the maxims, and even prejudices, of the old republic to the state of the sixteenth century (*Memoires*, tom. iii. p. 157...169).

94 The origin and adventures of this Jewish family are noticed by Pagi (*Critica*, tom. iv. p. 435. A. D. 1124, No. 3, 4,) who draws his information from the *Chronographus Maurigenensis*, and *Arnulphus Sagiensis de Schismate* (in Muratori, *Script. Ital.* tom. iii. P. i. p. 423...432). The fact must in some degree be true; yet I could wish that it had been coolly related, before it was turned into a reproach against the antipope.

converted to Christianity; and honoured at his baptism with the name of his godfather, the reigning pope. The zeal and courage of Peter the son of Leo were signalised in the cause of Gregory the seventh, who entrusted his faithful adherent with the government of Adrian's mole, the tower of Crescentius, or, as it is now called, the castle of St. Angelo. Both the father and the son were the parents of a numerous progeny; their riches, the fruits of usury, were shared with the noblest families of the city; and so extensive was their alliance, that the grandson of the proselyte was exalted by the weight of his kindred to the throne of St Peter. A majority of the clergy and people supported his cause; he reigned several years in the Vatican, and it is only the eloquence of St. Bernard, and the final triumph of Innocent the second, that has branded Anacletus with the epithet of antipope. After his defeat and death, the posterity of Leo is no longer conspicuous; and none will be found of the modern nobles ambitious of descending from a Jewish stock. It is not my design to enumerate the Roman families, which have failed at different periods, or those which are continued in different degrees of splendor to the present time.<sup>95</sup> The old consular line of the *Frangipani* discover their name in the generous act of *breaking* or dividing bread in a time of famine; and such benevolence is more truly glorious than to have enclosed, with their allies the *Corsi*, a spacious quarter of the city in the chains of their fortifications: the *Savelli*, as it should seem a Sabine race, have maintained their original dignity; the obsolete surname of *Capizucchi* is inscribed on the coins of the first senators; the *Conti* preserve the honour, without the state, of the counts of Signia; and the *Annibaldi* must have been very ignorant, or very modest, if they had not descended from the Carthaginian hero.<sup>96</sup>

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Family of  
Leo the  
Jew.

95 Muratori has given two dissertations (xli. and xlii.) to the names, surnames, and families of Italy. Some nobles, who glory in their domestic fables, may be offended with his firm and temperate criticism; yet surely some ounces of pure gold are of more value than many pounds of base metal.

96 The cardinal of St. George, in his practical, or rather metrical, history of the election and coronation of Boniface VIII. (Muratori, Script. Ital. tom. iii. P. i. p. 641, &c.) describes the state and families of Rome at the coronation of Boniface VIII. (A. D. 1295):

Interea titulis redimiti sanguine et armis  
Illustresque viri Romanâ a stirpe trahentes  
Nomen in emeritos tantæ virtutis honores

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lonna.

But among, perhaps above, the peers and princes of the city, I distinguish the rival houses of COLONNA and URSINI, whose private story is an essential part of the annals of modern Rome. I. The name and arms of Colonna<sup>97</sup> have been the theme of much doubtful etymology; nor have the orators and antiquarians overlooked either Trajan's pillar, or the columns of Hercules, or the pillar of Christ's flagellation, or the luminous column that guided the Israelites in the desert. Their first historical appearance in the year eleven hundred and four, attests the power and antiquity, while it explains the simple meaning, of the name. By the usurpation of Cavæ, the Colonna provoked the arms of Paschal the second; but they lawfully held in the Campagna of Rome, the hereditary fiefs of Zagarola and *Colonna*; and the latter of these towns was probably adorned with some lofty pillar, the relic of a villa or temple.<sup>98</sup> They likewise possessed one moiety of the neighbouring city of Tusculum; a strong presumption of their descent from the counts of Tusculum, who in the tenth century were the tyrants of the apostolic see. According to their own and the public opinion, the primitive and remote source was derived from the banks of the Rhine;<sup>99</sup> and the

Intulerant se medios festumque colebant  
Aurata fulgentes toga sociante caterva.  
Ex ipsis devota domus præstantis ab *Ursâ*  
Ecclesiæ, vultumque gerens demissius altum.  
Festa *Columna* jocis, necnon *Sabellia* mitis;  
Stephanides senior, *Comites Anibalica* proles,  
Præfectusque urbis magnum sine viribus nomen.

(l. ii. c. 5. 100. p. 647, 648).

The ancient statutes of Rome (l. iii. c. 59. p. 174, 175.) distinguish eleven families of barons, who are obliged to swear in concilio communi, before the senator, that they would not harbour or protect any malefactors, outlaws, &c.... a feeble security!

97 It is pity that the Colonna themselves have not favoured the world with a complete and critical history of their illustrious house. I adhere to Muratori (Dissert. xlii. tom. iii. p. 647, 648).

98 Pandulph. Pisan. in Vit. Paschal II. in Muratori, Script. Ital. tom. iii. P. i. p. 335. The family has still great possessions in the Campagna of Rome; but they have alienated to the Rospigliosi this original fief of *Colonna* (Eschirnard, p. 258, 259).

99 Te longinqua dedit tellus et pascua Rheni, says Petrarch; and, in 1417, a duke of Guelders and Juliers acknowledges (Lenfant, Hist. du Concile de Constance, tom. ii. p. 539.) his descent from the ancestors of Martin V. (Otho Colonna): but the royal author of the Memoirs of Brandenburg observes, that the sceptre in his arms has been confounded with the column. To maintain the Roman origin of the Colonna, it was ingeniously supposed (Diario di Monaldeschi, in the Script. Ital. tom. xii. p. 533), that a cousin of the emperor Nero escaped from the city, and founded Mentz in Germany.

sovereigns of Germany were not ashamed of a real or fabulous affinity with a noble race, which in the revolutions of seven hundred years has been often illustrated by merit, and always by fortune.<sup>100</sup> About the end of the thirteenth century, the most powerful branch was composed of an uncle and six brothers, all conspicuous in arms, or in the honours of the church. Of these, Peter was elected senator of Rome, introduced to the Capitol in a triumphant car, and hailed in some vain acclamations with the title of Cæsar; while John and Stephen were declared marquis of Ancona and count of Romagna, by Nicholas the fourth, a patron so partial to their family, that he has been delineated in satirical portraits, imprisoned as it were in a hollow pillar.<sup>101</sup> After his decease, their haughty behaviour provoked the displeasure of the most implacable of mankind. The two cardinals, the uncle and the nephew, denied the election of Boniface the eighth; and the Colonna were oppressed for a moment by his temporal and spiritual arms.<sup>102</sup> He proclaimed a crusade against his personal enemies; their estates were confiscated; their fortresses on either side of the Tyber were besieged by the troops of St. Peter and those of the rival nobles; and after the ruin of Palestrina or Præneste, their principal seat, the ground was marked with a ploughshare, the emblem of perpetual desolation. Degraded, banished, proscribed, the six brothers, in disguise and danger, wandered over Europe without renouncing the hope of deliverance and revenge. In this double hope, the French court was their surest asylum: they prompted and directed the enterprise of Philip; and I should praise their magnanimity, had they respected the misfortune and courage of the captive tyrant. His civil acts were annulled by the Roman people, who restored the honours and possessions of the Colonna; and some estimate

100 I cannot overlook the Roman triumph or ovation of Marco Antonio Colonna, who had commanded the pope's galleys at the naval victory of Lepanto (Thuan. Hist. l. 7. tom. iii. p. 55, 56. Muret. Oratio x. Opp. tom. i. p. 180...190).

101 Muratori Annali d'Italia, tom. x. p. 216. 220.

102 Petrarch's attachment to the Colonna, has authorised the abbé de Sade to expatiate on the state of the family in the fourteenth century, the persecution of Boniface VIII. the character of Stephen and his sons, their quarrels with the Ursini, &c. (Mémoires sur Petrarque, tom. i. p. 98...110. 146...148. 174...176. 222...230. 275...280.) His criticism often rectifies the hearsay stories of Villani, and the errors of the less diligent moderns. I understand the branch of Stephen to be now extinct.



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may be formed of their wealth by their losses, of their losses by the damages of one hundred thousand gold florins which were granted them against the accomplices and heirs of the deceased pope. All the spiritual censures and disqualifications were abolished<sup>103</sup> by his prudent successors; and the fortune of the house was more firmly established by this transient hurricane. The boldness of Sciarra Colonna was signalised in the captivity of Boniface; and long afterwards in the coronation of Lewis of Bavaria; and by the gratitude of the emperor, the pillar in their arms was encircled with a royal crown. But the first of the family in fame and merit was the elder Stephen, whom Petrarch loved and esteemed as an hero superior to his own times, and not unworthy of ancient Rome. Persecution and exile displayed to the nations his abilities in peace and war; in his distress, he was an object, not of pity, but of reverence; the aspect of danger provoked him to avow his name and country: and when he was asked, "where is now your fortress?" he laid his hand on his heart, and answered, "here." He supported with the same virtue the return of prosperity; and, till the ruin of his declining age, the ancestors, the character, and the children of Stephen Colonna, exalted his dignity in the Roman republic, and at the court of Avignon. II. The Ursini migrated from Spoleto;<sup>104</sup> the sons of Ursus, as they are styled in the twelfth century, from some eminent person who is only known as the father of their race. But they were soon distinguished among the nobles of Rome, by the number and bravery of their kinsmen, the strength of their towers, the honours of the senate and sacred college and the elevation of two popes, Celestin the third and Nicholas the third, of their name and lineage.<sup>105</sup> Their riches may be accused as

and Ur-  
sini.

103 Alexander III. had declared the Colonna who adhered to the emperor Frederic I. incapable of holding any ecclesiastical benefice (Villani, l. v. c. 1); and the last stains of annual excommunication, were purified by Sixtus V. (Vita di Sisto V. tom. iii. p. 416). Treason, sacrilege, and proscription, are often the best titles of ancient nobility.

104 ..... Vallis te proxima misit

Appenninigenæ quæ prata virentia sylvæ

Spoletana metunt armenta greges protervi.

Monaldeschi (tom. xii. Script. Ital. p. 533.) gives the Ursini a French origin, which may be remotely true.

105 In the metrical life of Celestin V. by the cardinal of St. George (Muratori, tom. iii. P. i. p. 613, &c.) we find a luminous, and not inelegant passage (l. i. c. 3. p. 203, &c.):

an early abuse of nepotism: the estates of St. Peter were alienated in their favour by the liberal Celestin;<sup>106</sup> and Nicholas was ambitious for their sake to solicit the alliance of monarchs; to found new kingdoms in Lombardy and Tuscany; and to invest them with the perpetual office of senators of Rome. All that has been observed of the greatness of the Colonna, will likewise redound to the glory of the Ursini, their constant and equal antagonists in the long hereditary feud, which distracted above two hundred and fifty years the ecclesiastical state. The jealousy of pre-eminence and power was the true ground of their quarrel; but as a specious badge of distinction, the Colonna embraced the name of Ghibelines and the party of the empire; the Ursini espoused the title of Guelphs and the cause of the church. The eagle and the keys were displayed in their adverse banners; and the two factions of Italy most furiously raged when the origin and nature of the dispute were long since forgotten.<sup>107</sup> After the retreat of the popes to Avignon, they disputed in arms the vacant republic: and the mischiefs of discord were perpetuated by the wretched compromise of electing each year two rival senators. By their private hostilities, the city and country were desolated, and the fluctuating balance inclined with their alternate success. But none of either family had fallen by the sword, till the most renowned champion of the Ursini was surprised and slain by the younger Stephen Colonna.<sup>108</sup> His triumph is stained with the reproach of violating the truce; their defeat was basely avenged by the assassination, before the church door, of an inno-

Their hereditary feuds.

.....genuit quem nobilis Ursæ (*Ursi* ?)

Progenies, Romana domus, veterataque magnis  
Fascibus in clero, pompasque experta senatus,  
Bellorumque manū grandi stipata parentum  
Cardineas apices necnon fastigia dudum  
Papatus iterata tenens.

Muratori (Dissert. lii. tom. xiii. p. .) observes, that the first Ursini pontificate of Celestine III. was unknown: he is inclined to read *Ursi* progenies.

106 Filii Ursi, quondiam Celestini papæ nepotes, de bonis ecclesiæ Romanæ ditati (Vit. Innocent III. in Muratori, Script. tom. iii. P. i). The partial prodigality of Nicholas III. is more conspicuous in Villani and Muratori. Yet the Ursini would disdain the nephews of a *modern* pope.

107 In his 51st. Dissertation on the Italian Antiquities, Muratori explains the factions of the Guelphs and Ghibelines.

108 Petrarch (tom. i. p. 222...230.) has celebrated this victory according to the Colonna; but two contemporaries, a Florentine (Giovanni Villani, l. x. c. 229), and a Roman (Ludovico Monaldeschi, p. 533, 534), are less favourable to their arms.

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cent boy and his two servants. Yet the victorious Colonna, with an annual colleague, was declared senator of Rome during the term of five years. And the muse of Petrarch inspired a wish, a hope, a prediction, that the generous youth, the son of his venerable hero, would restore Rome and Italy to their pristine glory; that his justice would extirpate the wolves and lions, the serpents and bears, who laboured to subvert the eternal basis of the marble COLUMN.<sup>109</sup>

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*Character and Coronation of Petrarch...Restoration of the Freedom and Government of Rome by the Tribune Rienzi...His Virtues and Vices, his Expulsion and Death...Return of the Popes from Avignon....Great Schism of the West....Re-union of the Latin Church...Last Struggles of Roman Liberty...Statutes of Rome...Final Settlement of the Ecclesiastical State.*

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Petrarch,  
A. D.  
1304,  
June 19...  
A. D.  
1374,  
July 19.

IN the apprehension of modern times, Petrarch<sup>1</sup> is the Italian songster of Laura and love. In the harmony of his Tuscan rhymes, Italy applauds, or rather adores, the father of her lyric poetry: and his verse, or at least his name, is repeated by the enthusiasm, or affectation, of amorous sensibility. Whatever may be the private taste of a stranger, his slight and superficial knowledge should humbly acquiesce in the judgment of a learned nation: yet I may hope or presume, that the Italians do not compare the tedious uniformity of sonnets and elegies, with the sublime compositions of their epic muse, the original wildness of Dante, the regular beauties of Tasso, and the boundless variety of the incomparable Ariosto. The merits of the lover, I am still less

<sup>109</sup> The abbé de Sade (tom. i. Notes, p. 61...66.) has applied the sixth Canzone of Petrarch, *Spirto Gentil*, &c. to Stephen Colonna the younger.

*Orsi, lupi, leoni, aquile e serpi*

*Ad una gran marmorea colonna*

*Fanno noja savente e à se damno.*

<sup>1</sup> The *Memoires sur la Vie de Francois Petrarque* (Amsterdam, 1764, 1767. 3 vols. in 4to), form a copious, original, and entertaining work, a labour of love, composed from the accurate study of Petrarch and his contemporaries; but the hero is too often lost in the general history of the age, and the author too often languishes in the affectation of politeness and gallantry. In the preface to his first volume, he enumerates and weighs twenty Italian biographers, who have professedly treated of the same subject.

qualified to appreciate : nor am I deeply interested in a metaphysical passion for a nymph so shadowy, that her existence has been questioned ;<sup>2</sup> for a matron so prolific,<sup>3</sup> that she was delivered of eleven legitimate children,<sup>4</sup> while her amorous swain sighed and sung at the fountain of Vaucluse.<sup>5</sup> But in the eyes of Petrarch, and those of his graver contemporaries, his love was a sin, and Italian verse a frivolous amusement. His Latin works of philosophy, poetry, and eloquence, established his serious reputation, which was soon diffused from Avignon over France and Italy : his friends and disciples were multiplied in every city ; and if the ponderous volume of his writings<sup>6</sup> be now abandoned to a long repose, our gratitude must applaud the man, who by precept and example revived the spirit and study of the Augustan age. From his earliest youth, Petrarch aspired to the poetic crown. The academical honours of the three faculties had introduced a royal degree of master or doctor in the art of poetry ;<sup>7</sup> and the title of poet-laureat, which custom, rather than vanity, perpetuates in the English court,<sup>8</sup> was first in-

2 The allegorical interpretation prevailed in the xvth century ; but the wise commentators were not agreed whether they should understand by Laura, religion, or virtue, or the blessed Virgin, or ..... See the prefaces to the first and second volumes.

3 Laure de Noves, born about the year 1307, was married in January 1325 to Hugues de Sade, a noble citizen of Avignon, whose jealousy was not the effect of love, since he married a second wife within seven months of her death, which happened the 6th of April 1348, precisely one-and-twenty years after Petrarch had seen and loved her.

4 *Corpus crebris partibus exhaustum* ; from one of these is issued, in the tenth degree, the abbé de Sade, the fond and grateful biographer of Petrarch ; and this domestic motive most probably suggested the idea of his work, and urged him to enquire into every circumstance that could affect the history and character of his grandmother (see particularly tom. i. p. 122...133. notes, p. 7...58, tom. ii. p. 455...495. not. p. 76...82).

5 Vaucluse, so familiar to our English travellers, is described from the writings of Petrarch, and the local knowledge of his biographer (*Memoires*, tom. i. p. 340...359). It was, in truth, the retreat of an hermit ; and the moderns are much mistaken, if they place Laura and an happy lover in the grotto.

6 Of 1250 pages, in a close print, at Basil in the xvth century, but without the date of the year. The abbé de Sade calls aloud for a new edition of Petrarch's Latin works ; but I much doubt whether it would redound to the profit of the bookseller, or the amusement of the public.

7 Consult Selden's *Titles of Honour*, in his works (vol. iii. p. 457...466). An hundred years before Petrarch, St. Francis received the visit of a poet, *qui ab imperatore fuerat coronatus et exinde rex versuum dictus*.

8 From Augustus to Louis, the muse has too often been false and venal : but I much doubt whether any age or court can produce a similar establishment of a stipendiary poet, who in every reign, and at all events, is bound to furnish twice a year a measure of praise and verse, such as may be sung in the chapel, and, I believe, in the presence, of the sovereign. - I speak the more freely, as the best time for abolishing this ridiculous custom, is while the prince is a man of virtue, and the poet a man of genius.



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vented by the Cæsars of Germany. In the musical games of antiquity, a prize was bestowed on the victor:<sup>9</sup> the belief that Virgil and Horace had been crowned in the Capitol inflamed the emulation of a Latin bard;<sup>10</sup> and the laurel<sup>11</sup> was endeared to the lover by a verbal resemblance with the name of his mistress. The value of either object was enhanced by the difficulties of the pursuit; and if the virtue or prudence of Laura was inexorable,<sup>12</sup> he enjoyed, and might boast of enjoying, the nymph of poetry. His vanity was not of the most delicate kind, since he applauds the success of his own labours; his name was popular; his friends were active; the open or secret opposition of envy and prejudice, was surmounted by the dexterity of patient merit. In the thirty-sixth year of his age, he was solicited to accept the object of his wishes: and on the same day, in the solitude of Vaucluse, he received a similar and solemn invitation from the senate of Rome and the university of Paris. The learning of a theological school, and the ignorance of a lawless city, were alike unqualified to bestow the ideal though immortal wreath which genius may obtain from the free applause of the public and of posterity: but the candidate dismissed this troublesome reflection, and, after some moments of complacency and suspense, preferred the summons of the metropolis of the world.

9 Isocrates (in Panegyrico, tom. i. p. 116, 117. edit. Battie, Cantab. 1729) claims for his native Athens the glory of first instituting and recommending the *αγῶνας καὶ τὰ ἀθλὰ μέγιστα μὴ μόνον ταχὺς καὶ ἰσχυρῆς, ἀλλὰ καὶ λογικῆς καὶ γυμναστικῆς*. The example of the Panathenæa was imitated at Delphi; but the Olympic games were ignorant of a musical crown, till it was extorted by the vain tyranny of Nero (Sueton. in Nerone, c. 23; Philostrat. apud Casaubon ad locum; Dion Cassius, or Xiphilin, l. lxxiii. p. 1032. 1041. Potter's Greek Antiquities, vol. i. p. 445. 450).

10 The Capitoline games (certamen quinquennale, *musicum*, equestre, gymnasticum), were instituted by Domitian (Sueton. c. 4.) in the year of Christ 86 (Censorin. de Die Natali, c. 18. p. 100. edit. Havercamp), and were not abolished in the fourth century (Ausonius de Professoribus Burdegal. V). If the crown were given to superior merit, the exclusion of Statius (*Capitolia nostræ inficiata lyra*, Silv. l. iii. v. 31.) may do honour to the games of the Capitol; but the Latin poets who lived before Domitian were crowned only in the public opinion.

11 Petrarch and the senators of Rome were ignorant that the laurel was not the Capitoline, but the Delphic, crown (Plin. Hist. Natur. xv. 39. Hist. Critique de la République des Lettres, tom. i. p. 150...220). The victors in the Capitol were crowned with a garland of oak leaves (Martial, l. iv. epigram 54).

12 The pious grandson of Laura has laboured, and not without success, to vindicate her immaculate chastity against the censures of the grave and the sneers of the profane (tom. ii. notes, p. 76.. 82).

The ceremony of his coronation<sup>13</sup> was performed in the Capitol, by his friend and patron the supreme magistrate of the republic. Twelve patrician youths were arrayed in scarlet; six representatives of the most illustrious families, in green robes, with garlands of flowers, accompanied the procession; in the midst of the princes and nobles, the senator, count of Anguillara, a kinsman of the Colonna, assumed his throne: and at the voice of an herald Petrarch arose. After discoursing on a text of Virgil, and thrice repeating his vows for the prosperity of Rome, he knelt before the throne and received from the senator a laurel crown, with a more precious declaration, "This is the reward of merit." The people shouted, "Long life to the Capitol and the poet!" A sonnet in praise of Rome was accepted as the effusion of genius and gratitude; and after the whole procession had visited the Vatican, the profane wreath was suspended before the shrine of St. Peter. In the act of diploma<sup>14</sup> which was presented to Petrarch, the title and prerogatives of poet-laureat are revived in the Capitol, after the lapse of thirteen hundred years; and he receives the perpetual privilege of wearing, at his choice, a crown of laurel, ivy, or myrtle, of assuming the poetic habit, and of teaching, disputing, interpreting, and composing in all places whatsoever, and on all subjects of literature. The grant was ratified by the authority of the senate and people; and the character of citizen was the recompense of his affection for the Roman name. They did him honour, but they did him justice. In the familiar society of Cicero and Livy, he had imbibed the ideas of an ancient patriot; and his ardent fancy kindled every idea to a sentiment, and every sentiment to a passion. The aspect of the seven hills and their majestic ruins, confirmed these lively impressions; and he loved a country by whose liberal spirit he had been crowned and adopted. The poverty and debasement of Rome excited the indignation and pity of her grateful son: he dissembled the faults of his fellow-citizens; applauded with partial fondness the last of their

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His poetic  
coronation  
at Rome,  
A. D.  
1341,  
April 8.

<sup>13</sup> The whole process of Petrarch's coronation is accurately described by the abbé de Sade (tom. i. p. 425...435. tom. ii. p. 1...6. notes, p. 1...13.) from his own writings, and the Roman Diary of Ludovico Monaldeschi, without mixing in this authentic narrative the more recent fables of Sannuccio Delbene.

<sup>14</sup> The original act is printed among the *Pieces Justificatives* in the *Memoires sur Petrarque*, tom. iii. p. 50...53.

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heroes and matrons; and in the remembrance of the past, in the hope of the future, was pleased to forget the miseries of the present time. Rome was still the lawful mistress of the world: the pope and the emperor, her bishop and general, had abdicated their station by an inglorious retreat to the Rhône and the Danube; but if she could resume her virtue, the republic might again vindicate her liberty and dominion. Amidst the indulgence of enthusiasm and eloquence,<sup>15</sup> Petrarch, Italy, and Europe, were astonished by a revolution which realized for a moment his most splendid visions. The rise and fall of the tribune Rienzi will occupy the following pages:<sup>16</sup> the subject is interesting, the materials are rich, and the glance of a patriot-bard<sup>17</sup> will sometimes vivify the copious, but simple, narrative of the Florentine,<sup>18</sup> and more especially of the Roman,<sup>19</sup> historian.

Birth, character and patriotic designs of Rienzi.

In a quarter of the city which was inhabited only by mechanics and Jews, the marriage of an innkeeper and a washerwoman produced the future deliverer of Rome.<sup>20</sup> From such

15 To find the proofs of his enthusiasm for Rome, I need only request that the reader would open, by chance, either Petrarch, or his French biographer. The latter has described the poet's first visit to Rome (tom. i. p. 325...335). But in the place of much idle rhetoric and morality, Petrarch might have amused the present and future age with an original account of the city and his coronation.

16 It has been treated by the pen of a Jesuit, the P. du Cerceau, whose posthumous work (*Conjuratiō de Nicholas Gabrini, dñe de Rienzi Tyran de Rome, en 1347*) was published at Paris 1748, in 12mo. I am indebted to him for some facts and documents in John Hocsemius, canon of Liege, a contemporary historian (Fabricius, *Bibliot. Lat. med. Ævi*, tom. iii. p. 273. tom. iv. p. 85).

17 The abbé de Sade, who so freely expatiates on the history of the fourteenth century, might treat, as his proper subject, a revolution in which the heart of Petrarch was so deeply engaged (*Mémoires*, tom. ii. p. 50, 51. 320...417. notes, p. 70...76. tom. iii. p. 221...243. 366...375). Not an idea or a fact in the writings of Petrarch has probably escaped him.

18 Giovanni Villani, l. xii. c. 89. 104. in Muratori, *Rerum Italicarum Scriptores*, tom. xiii. p. 969, 970. 981...983).

19 In his third volume of *Italian Antiquities* (p. 249...548), Muratori has inserted the *Fragmenta Historiæ Romanæ ab Anno 1327 usque ad Annum 1354*, in the original dialect of Rome or Naples in the fourteenth century, and a Latin version for the benefit of strangers. It contains the most particular and authentic life of Cola (Nicholas) di Rienzi; which had been printed at Bracciano 1627, in 4to, under the name of Tomaso Fortifiocca, who is only mentioned in this work as having been punished by the tribune for forgery. Human nature is scarcely capable of such sublime or stupid impartiality; but whosoever is the author of these *Fragmenta*, he wrote on the spot and at the time, and paints, without design or art, the manners of Rome and the character of the tribune.

20 The first and splendid period of Rienzi, his tribunician government, is contained in the xviii<sup>th</sup> chapter of the *Fragmenta* (p. 399. 479), which, in the new division, forms the i<sup>st</sup> book of the history in xxxviii smaller chapters or sections.

parents Nicholas Rienzi Gabrini could inherit neither dignity nor fortune; and the gift of a liberal education, which they painfully bestowed, was the cause of his glory and untimely end. The study of history and eloquence, the writings of Cicero, Seneca, Livy, Cæsar, and Valerius Maximus, elevated above his equals and contemporaries the genius of the young plebeian: he perused with indefatigable diligence the manuscripts and marbles of antiquity; loved to dispense his knowledge in familiar language; and was often provoked to exclaim, "Where are now these Romans? their virtue, their justice, their power? why was I not born in those happy times?"<sup>21</sup> When the republic addressed to the throne of Avignon an embassy of the three orders, the spirit and eloquence of Rienzi recommended him to a place among the thirteen deputies of the commons. The orator had the honour of haranguing pope Clement the sixth, and the satisfaction of conversing with Petrarch, a congenial mind: but his aspiring hopes were chilled by disgrace and poverty; and the patriot was reduced to a single garment and the charity of the hospital. From this misery he was relieved by the sense of merit or the smile of favour; and the employment of apostolic notary afforded him a daily stipend of five gold florins, a more honourable and extensive connection, and the right of contrasting, both in words and actions, his own integrity with the vices of the state. The eloquence of Rienzi was prompt and persuasive: the multitude is always prone to envy and censure: he was stimulated by the loss of a brother and the impunity of the assassins; nor was it possible to excuse or exaggerate the public calamities. The blessings of peace and justice, for which civil society has been instituted, were banished from Rome: the jealous citizens, who might have endured every personal or pecuniary injury, were most deeply wounded in the dis-

21 The reader may be pleased with a specimen of the original idiom: *Fò da soa juventutine nutricato di latte de eloquentia, bono grammatico, migliore rettuorico, autorista bravo. Deh cemo et quanto era veloce lettore! moito usava Tito Livio, Seneca, et Tullio, et Balerio Massimo, moito li dilettaiva le magnificentie di Julio Cesare raccontare. Tutta la die se speculava negl' intagli di marmo lequali iaccio intorno Roma. Non era altri che esso, che sapesse lejere li antichi pataffii. Tutte scritture antiche vulgarizzava; quesse fiure di marmo justamente interpretava. Oh come spesso diceva, "Dove succo quelli "buoni Romani dove ene loro sonima justitia? poleramme trovare in tempo "che quessi furiano!"*



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honour of their wives and daughters:<sup>22</sup> they were equally oppressed by the arrogance of the nobles and the corruption of the magistrates; and the abuse of arms or of laws was the only circumstance that distinguished the lions, from the dogs and serpents, of the Capitol. These allegorical emblems were variously repeated in the pictures which Rienzi exhibited in the streets and churches; and while the spectators gazed with curious wonder, the bold and ready orator unfolded the meaning, applied the satire, inflamed their passions, and announced a distant hope of comfort and deliverance. The privileges of Rome, her eternal sovereignty over her princes and provinces, was the theme of his public and private discourse; and a monument of servitude became in his hands a title and incentive of liberty. The decree of the senate, which granted the most ample prerogatives to the emperor Vespasian, had been inscribed on a copper-plate still extant in the choir of the church of St. John Lateran.<sup>23</sup> A numerous assembly of nobles and plebeians was invited to this political lecture, and a convenient theatre was erected for their reception. The notary appeared, in a magnificent and mysterious habit, explained the inscription by a version and commentary,<sup>24</sup> and descanted with eloquence and zeal on the ancient glories of the senate and people, from whom all legal authority was derived. The supine ignorance of the nobles was incapable of discerning the serious tendency of such representations: they might sometimes chastise with words and blows the plebeian reformer; but he was often suffered in the Colonna palace to amuse the company with his threats and predictions; and the modern Brutus<sup>25</sup> was concealed under the mask of folly and

<sup>22</sup> Petrarch compares the jealousy of the Romans, with the easy temper of the husbands of Avignon (Memoires, tom. i. p. 330).

<sup>23</sup> The fragments of the *Lex Regia* may be found in the Inscriptions of Gruter, tom. i. p. 242. and at the end of the Tacitus of Ernesti, with some learned notes of the editor, tom. ii.

<sup>24</sup> I cannot overlook a stupendous and laughable blunder of Rienzi. The *Lex Regia* empowers Vespasian to enlarge the Pomœrium, a word familiar to every antiquary. It was not so to the tribune; he confounds it with pomarium an orchard, translates lo Jardino de Roma cioene Italia, and is copied by the less excusable ignorance of the Latin translator (p. 406.) and the French historian (p. 33). Even the learning of Muratori has slumbered over the passage.

<sup>25</sup> Priori (*Bruto*) tamen similior, juvenis uterque, longe ingenio quam cujus simulationem induerat, ut sub hoc obtentu liberator ille P. R. aperiretur tempore suo . . . Ille regibus, hic tyrannis contemptus (Opp. p. 536).

the character of a buffoon. While they indulged their contempt, the restoration of the *good estate*, his favourite expression, was entertained among the people as a desirable, a possible, and at length as an approaching, event; and while all had the disposition to applaud, some had the courage to assist, their promised deliverer.

A prophecy, or rather a summons, affixed on the church door of St. George, was the first public evidence of his designs; a nocturnal assembly of an hundred citizens on mount Aventine, the first step to their execution. After an oath of secrecy and aid, he represented to the conspirators the importance and facility of their enterprise; that the nobles, without union or resources, were strong only in the fear of their imaginary strength; that all power, as well as right, was in the hands of the people; that the revenues of the apostolical chamber might relieve the public distress; and that the pope himself would approve their victory over the common enemies of government and freedom. After securing a faithful band to protect his first declaration he proclaimed through the city, by sound of trumpet, that on the evening of the following day all persons should assemble without arms, before the church of St. Angelo, to provide for the re-establishment of the good estate. The whole night was employed in the celebration of thirty masses of the Holy Ghost; and in the morning, Rienzi, bareheaded, but in complete armour, issued from the church, encompassed by the hundred conspirators. The pope's vicar, the simple bishop of Orvieto, who had been persuaded to sustain a part in this singular ceremony, marched on his right hand; and three great standards were borne aloft as the emblems of their design. In the first, the banner of *liberty*, Rome was seated on two lions, with a palm in one hand and a globe in the other: St. Paul, with a drawn sword, was delineated in the banner of *justice*; and in the third, St. Peter held the keys of *concord* and *peace*. Rienzi was encouraged by the presence and applause of an innumerable crowd, who understood little, and hoped much; and the procession slowly rolled forwards from the castle of St. Angelo to the Capitol. His triumph was disturbed by some secret emotions which he laboured to suppress: he ascended without opposition, and with seeming confidence, the citadel of the re-

He assumes the government of Rome,  
A. D. 1347,  
May 20;

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public; harangued the people from the balcony; and received the most flattering confirmation of his acts and laws. The nobles, as if destitute of arms and counsels, beheld in silent consternation this strange revolution; and the moment had been prudently chosen, when the most formidable, Stephen Colonna, was absent from the city. On the first rumour, he returned to his palace, affected to despise this plebeian tumult, and declared to the messenger of Rienzi, that at his leisure he would cast the madman from the windows of the Capitol. The great bell instantly rang an alarm, and so rapid was the tide, so urgent was the danger, that Colonna escaped with precipitation to the suburb of St. Laurence: from thence, after a moment's refreshment, he continued the same speedy career till he reached in safety his castle of Palestrina; lamenting his own imprudence, which had not trampled the spark of this mighty conflagration. A general and peremptory order was issued from the Capitol to all the nobles, that they should peaceably retire to their estates: they obeyed; and their departure secured the tranquillity of the free and obedient citizens of Rome.

with the  
title and  
office of  
tribune.

But such voluntary obedience evaporates with the first transports of zeal; and Rienzi felt the importance of justifying his usurpation by a regular form and a legal title. At his own choice, the Roman people would have displayed their attachment and authority, by lavishing on his head the names of senator, of consul, of king or emperor: he preferred the ancient and modest title of tribune; the protection of the commons was the essence of that sacred office; and they were ignorant, that it had never been invested with any share in the legislative or executive powers of the republic. In this character, and with the consent of the Romans, the tribune enacted the most salutary laws for the restoration and maintenance of the good estate. By the first he fulfills the wish of honesty and inexperience, that no civil suit should be protracted beyond the term of fifteen days. The danger of frequent perjury might justify the pronouncing against a false accuser the same penalty which his evidence would have inflicted: the disorders of the times might compel the legislator to punish every homicide with death, and every injury with equal retaliation. But the execution of justice was hopeless till he had previously abolished the ty-

Laws of  
the good  
estate.

ranny of the nobles. It was formally provided, that none, except the supreme magistrate, should possess or command the gates, bridges, or towers, of the state: that no private garrisons should be introduced into the towns or castles of the Roman territory; that none should bear arms or presume to fortify their houses in the city or country; that the barons should be responsible for the safety of the highways and the free passage of provisions; and that the protection of malefactors and robbers should be expiated by a fine of a thousand marks of silver. But these regulations would have been impotent and nugatory, had not the licentious nobles been awed by the sword of the civil power. A sudden alarm from the bell of the Capitol, could still summon to the standard above twenty thousand volunteers: the support of the tribune and the laws required a more regular and permanent force. In each harbour of the coast a vessel was stationed for the assurance of commerce; a standing militia of three hundred and sixty horse and thirteen hundred foot was levied, cloathed, and paid in the thirteen quarters of the city: and the spirit of a commonwealth may be traced in the grateful allowance of one hundred florins, or pounds, to the heirs of every soldier, who lost his life in the service of his country. For the maintenance of the public defence, for the establishment of granaries, for the relief of widows, orphans, and indigent convents, Rienzi applied, without fear of sacrilege, the revenues of the apostolic chamber: the three branches of hearth-money, the salt-duty, and the customs, were each of the annual produce of one hundred thousand florins;<sup>26</sup> and scandalous were the abuses, if in four or five months the amount of the salt-duty could be trebled by his judicious œconomy. After thus restoring the forces and finances of the republic, the tribune recalled the nobles from their solitary independence; required their personal appearance in the Capitol; and imposed an oath, of allegiance to the new government, and of submission to the laws of the good estate. Apprehensive for their safety, but still more apprehensive of the danger of a refusal, the princes and ba-

26 In one MS. I read (l. ii. c. 4. p. 409.) *perfumante quatro solli*, in another *quatro florini*, an important variety, since the florin was worth ten Roman *solidi* (Muratori, dissert. xxviii). The former reading would give us a population of 25,000, the latter of 250,000 families; and I much fear, that the former is more consistent with the decay of Rome and her territory.



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rons returned to their houses at Rome in the garb of simple and peaceful citizens: the Colonna and Ursini, the Savelli and Frangipani, were confounded before the tribunal of a plebeian, of the vile buffoon whom they had so often derided, and their disgrace was aggravated by the indignation which they vainly struggled to disguise. The same oath was successively pronounced by the several orders of society, the clergy and gentlemen, the judges and notaries, the merchants and artisans, and the gradual descent was marked by the increase of sincerity and zeal. They swore to live and die with the republic and the church, whose interest was artfully united by the nominal association of the bishop of Orvieto, the pope's vicar, to the office of tribune. It was the boast of Rienzi, that he had delivered the throne and patrimony of St. Peter from a rebellious aristocracy; and Clement the sixth, who rejoiced in its fall, affected to believe the professions, to applaud the merits, and to confirm the title, of his trusty servant. The speech, perhaps the mind, of the tribune, was inspired with a lively regard for the purity of the faith; he insinuated his claim to a supernatural mission from the Holy Ghost: enforced by an heavy forfeiture the annual duty of confession and communion; and strictly guarded the spiritual as well as temporal welfare of his faithful people.<sup>27</sup>

Freedom  
and pros-  
perity of  
the Ro-  
man re-  
public.

Never perhaps has the energy and effect of a single mind been more remarkably felt than in the sudden, though transient, reformation of Rome by the tribune Rienzi. A den of robbers was converted to the discipline of a camp or convent: patient to hear, swift to redress, inexorable to punish, his tribunal was always accessible to the poor and stranger; nor could birth, or dignity, or the immunities of the church, protect the offender or his accomplices. The privileged houses, the private sanctuaries in Rome, on which no officer of justice would presume to trespass, were abolished; and he applied the timber and iron of their barricades in the fortifications of the Capitol. The venerable father of the Colonna was exposed in his own palace to the double shame of being desirous, and of being unable, to protect a criminal.

<sup>27</sup> Hocsemius, p. 398. apud du Cerceau, *Hist. de Rienzi*, p. 194. The fifteen tribunitian laws may be found in the Roman historian (whom for brevity I shall name) Fortificca, l. ii. c. 4.

A mule, with a jar of oil, had been stolen near Capranica ; and the lord of the Ursini family, was condemned to restore the damage, and to discharge a fine of four hundred florins for his negligence in guarding the highways. Nor were the persons of the barons more inviolate than their lands or houses: and either from accident or design, the same impartial rigour was exercised against the heads of the adverse factions. Peter Agapet Colonna, who had himself been senator of Rome, was arrested in the street for injury or debt; and justice was appeased by the tardy execution of Martin Ursini, who, among his various acts of violence and rapine, had pillaged a shipwrecked vessel at the mouth of the Tyber.<sup>28</sup> His name, the purple of two cardinals, his uncles, a recent marriage, and a mortal disease, were disregarded by the inflexible tribune, who had chosen his victim. The public officers dragged him from his palace and nuptial bed: his trial was short and satisfactory: the bell of the Capitol convened the people: stript of his mantle, on his knees, with his hands bound behind his back, he heard the sentence of death; and after a brief confession, Ursini was led away to the gallows. After such an example, none who were conscious of guilt could hope for impunity, and the flight of the wicked, the licentious, and the idle, soon purified the city and territory of Rome. In this time (says the historian) the woods began to rejoice that they were no longer infested with robbers; the oxen began to plow; the pilgrims visited the sanctuaries; the roads and inns were replenished with travellers; trade, plenty, and good faith were restored in the markets; and a purse of gold might be exposed without danger in the midst of the highway. As soon as the life and property of the subject are secure, the labours and rewards of industry spontaneously revive: Rome was still the metropolis of the Christian world; and the fame and for-

28 Fortifiocca, l. ii. c. 11. From the account of this shipwreck, we learn some circumstances of the trade and navigation of the age. 1. The ship was built and freighted at Naples for the ports of Marseilles and Avignon. 2. The sailors were of Naples and the isle of Oenaria, less skilful than those of Sicily and Genoa. 3. The navigation from Marseilles was a coasting voyage to the mouth of the Tyber, where they took shelter in a storm, but, instead of finding the current, unfortunately ran on a shoal: the vessel was stranded, the mariners escaped. 4. The cargo, which was pillaged, consisted of the revenue of Provence for the royal treasury, many bags of pepper and cinnamon, and bales of French cloth, to the value of 20,000 florins: a rich prize.

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The tri-  
bune is  
respected  
in Italy,  
&c.

tunes of the tribune were diffused in every country by the strangers who had enjoyed the blessings of his government.

The deliverance of his country inspired Rienzi with a vast, and perhaps visionary, idea of uniting Italy in a great fœderative republic, of which Rome should be the ancient and lawful head, and the free cities and princes the members and associates. His pen was not less eloquent than his tongue; and his numerous epistles were delivered to swift and trusty messengers. On foot, with a white wand in their hand, they traversed the forests and mountains; enjoyed, in the most hostile states, the sacred security of ambassadors; and reported, in the style of flattery or truth, that the highways along their passage were lined with kneeling multitudes, who implored heaven for the success of their undertaking. Could passion have listened to reason; could private interest have yielded to the public welfare; the supreme tribunal and confederate union of the Italian republic might have healed their intestine discord, and closed the Alps against the Barbarians of the North. But the propitious season had elapsed; and if Venice, Florence, Sienna, Perugia, and many inferior cities, offered their lives and fortunes to the good estate, the tyrants of Lombardy and Tuscany must despise, or hate, the plebeian author of a free constitution. From them, however, and from every part of Italy, the tribune received the most friendly and respectful answers: they were followed by the ambassadors of the princes and republics; and in this foreign conflux, on all the occasions of pleasure or business, the low-born notary could assume the familiar or majestic courtesy of a sovereign.<sup>29</sup> The most glorious circumstance of his reign was an appeal to his justice from Lewis king of Hungary, who complained, that his brother, and her husband, had been perfidiously strangled by Jane queen of Naples:<sup>30</sup> her guilt or innocence was pleaded in a solemn trial at Rome; but after hearing

29 It was thus that Oliver Cromwell's old acquaintance, who remembered his vulgar and ungracious entrance into the House of Commons, were astonished at the ease and majesty of the protector on his throne (see Harris's *Life of Cromwell*, p. 27...34. from Clarendon, Warwick, Whitelocke, Waller, &c.). The consciousness of merit and power, will sometimes elevate the manners to the station.

30 See the causes, circumstances, and effects of the death of Andrew, in Giannone (tom. ii. l. xxiii. p. 220...229), and the life of Petrarch (*Memoires*, tom. ii. p. 143...148. 245...250. 375...379. notes, p. 21...37). The Abbé de Sade wishes to extenuate her guilt.

the advocates,<sup>31</sup> the tribune adjourned this weighty and invidious cause, which was soon determined by the sword of the Hungarian. Beyond the Alps, more especially at Avignon, the revolution was the theme of curiosity, wonder, and applause. Petrarch had been the private friend, perhaps the secret counsellor, of Rienzi: his writings breathe the most ardent spirit of patriotism and joy; and all respect for the pope, all gratitude for the Colonna, was lost in the superior duties of a Roman citizen. The poet-laureat of the Capitol maintains the act, applauds the hero, and mingles with some apprehension and advice the most lofty hopes of the permanent and rising greatness of the republic.<sup>32</sup>

and celebrated by  
Petrarch.

While Petrarch indulged these prophetic visions, the Roman hero was fast declining from the meridian of fame and power; and the people, who had gazed with astonishment on the ascending meteor, began to mark the irregularity of its course, and the vicissitudes of light and obscurity. More eloquent than judicious, more enterprising than resolute, the faculties of Rienzi were not balanced by cool and commanding reason: he magnified in a tenfold proportion the objects of hope and fear; and prudence, which could not have erected, did not presume to fortify, his throne. In the blaze of prosperity, his virtues were insensibly tinctured with the adjacent vices; justice with cruelty, liberality with profusion, and the desire of fame with puerile and ostentatious vanity. He might have learned, that the ancient tribunes, so strong and sacred in the public opinion, were not distinguished in style, habit, or appearance, from an ordinary plebeian;<sup>33</sup> and that as often as they visited the city on foot,

His vices  
and follies.

31 The advocate who pleaded against Jane, could add nothing to the logical force and brevity of his master's epistle. *Johanna! inordinata vita præcedens, retentio potestatis in regno, neglecta vindicta, vir alter susceptis, et excusatio subsequens, necis viri tui te probant fuisse participem et consortem.* Jane of Naples, and Mary of Scotland, have a singular conformity.

32 See the *Epistola Horratoria de Capessenda Republica*, from Petrarch to Nicholas Rienzi (Opp. p. 535...540), and the fifth eclogue or pastoral, a perpetual and obscure allegory.

33 In his *Roman Questions*, Plutarch (Opuscul. tom. i. p. 505, 506. edit. Græc. Hen. Steph.) states, on the most constitutional principles, the simple greatness of the tribunes, who were not properly magistrates, but a check on magistracy. It was their duty and interest *ὁμοιοῦσθαι σχηματι, και εὐλη και δίκαιη τοις επιτυχάνουσι των πολιτων . . . καταπατεῖσθαι δεῖ (a saving of C. Curio) και μη σεμνον ειναι τη δεμαρχον οφει . . . οσα δε μαλλον εκταπεινεται το σωματι, τοσσητω μαλλον αυξεται τη δυναμει, &c.* Rienzi, and Petrarch himself, were incapable perhaps of read-



CHAP. a single *viator*, or beadle, attended the exercise of their office. The Gracchi would have frowned or smiled, could they have read the sonorous titles and epithets of their successor, LXX. *“NICHOLAS, SEVERE AND MERCIFUL; DELIVERER OF ROME; DEFENDER OF ITALY;”*<sup>34</sup> *“FRIEND OF MANKIND, AND OF LIBERTY, PEACE, AND JUSTICE; TRIBUNE AUGUST:”* his theatrical pageants had prepared the revolution; but Rienzi abused, in luxury and pride, the political maxim of speaking to the eyes, as well as the understanding, of the multitude. From nature he had received the gift of an handsome person,<sup>35</sup> till it was swelled and disfigured by intemperance; and his propensity to laughter was corrected in the magistrate by the affectation of gravity and sternness. He was clothed, at least on public occasions, in a party-coloured robe of velvet or satin, lined with fur, and embroidered with gold: the rod of justice, which he carried in his hand, was a sceptre of polished steel, crowned with a globe and cross of gold, and inclosing a small fragment of the true and holy wood. In his civil and religious processions through the city, he rode on a white steed, the symbol of royalty: the great banner of the republic, a sun with a circle of stars, a dove with an olive branch, was displayed over his head; a shower of gold and silver was scattered among the populace; fifty guards with halberds encompassed his person; a troop of horse preceded his march; and their tymbals and trumpets were of massy silver.

The pomp  
of his  
knight-  
hood, A.D.  
1347, Au-  
gust 1.

The ambition of the honours of chivalry<sup>36</sup> betrayed the meanness of his birth, and degraded the importance of his office; and the equestrian tribune was not less odious to the

ing a Greek philosopher; but they might have imbibed the same modest doctrines from their favourite Latins, Livy and Valerius Maximus.

34 I could not express in English the forcible, though barbarous, title of *Zelator Italiae*, which Rienzi assumed.

35 *Era bell' homo* (l. ii. c. 1. p. 399). It is remarkable, that the *riso sarcastico* of the Bracciano edition is wanting in the Roman MS. from which Muratori has given the text. In his second reign, when he is painted almost as a monster, Rienzi *travea una ventresca tonna trionfale, a modo de uno Abbate Asiano, or Asinino* (l. iii. c. 18. p. 523).

36 Strange as it may seem, this festival was not without a precedent. In the year 1327, two barons, a Colonna, and an Ursini, the usual balance, were created knights by the Roman people: their bath was of rose-water, their beds were decked with royal magnificence, and they were served at St. Maria of Araceli in the Capitol, by the twenty-eight *buoni huomini*. They afterwards received from Robert king of Naples the sword of chivalry (Hist. Rom. l. i. c. 2. p. 259).

nobles, whom he adopted, than to the plebeians, whom he deserted. All that yet remained of treasure, or luxury, or art, was exhausted on that solemn day. Rienzi led the procession from the Capitol to the Lateran; the tediousness of the way was relieved with decorations and games; the ecclesiastical, civil, and military, orders, marched under their various banners; the Roman ladies attended his wife; and the ambassadors of Italy might loudly applaud, or secretly deride, the novelty of the pomp. In the evening, when they had reached the church and palace of Constantine, he thanked and dismissed the numerous assembly, with an invitation to the festival of the ensuing day. From the hands of a venerable knight he received the order of the Holy Ghost; the purification of the bath was a previous ceremony; but in no step of his life did Rienzi excite such scandal and censure as by the profane use of the porphyry vase, in which Constantine (a foolish legend) had been healed of his leprosy by pope Sylvester.<sup>37</sup> With equal presumption the tribune watched or reposed within the consecrated precincts of the baptistery; and the failure of his state-bed was interpreted as an omen of his approaching downfall. At the hour of worship he shewed himself to the returning crowds in a majestic attitude, with a robe of purple, his sword, and gilt spurs; but the holy rites were soon interrupted by his levity and insolence. Rising from his throne, and advancing towards the congregation, he proclaimed in a loud voice: "We summon to our tribunal pope Clement; and command him to reside in his diocese of Rome: we also summon the sacred college of cardinals.<sup>38</sup> We again summon the two pretenders, Charles of Bohemia and Lewis of Bavaria, who style themselves emperors: we likewise summon all the electors of Germany, to inform us on what pretence they have usurped the inalienable right of the Roman peo-

37 All parties believed in the leprosy and bath of Constantine (Petrarch, *Epist. Fam.* vi. 2), and Rienzi justified his own conduct by observing to the court of Avignon, that a vase which had been used by a Pagan, could not be profaned by a pious Christian. Yet this crime is specified in the bull of excommunication (Hocsemius, *apud du Cerceau*, p. 189, 190).

38 This *verbal* summons of pope Clement VI. which rests on the authority of the Roman historian and a Vatican MS. is disputed by the biographer of Petrarch (*tom.* ii. *not.* p. 70...76.) with arguments rather of decency than of weight. The court of Avignon might not chuse to agitate this delicate question.

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and coro-  
nation.

"ple, the ancient and lawful sovereigns of the empire."<sup>39</sup> Unsheathing his maiden-sword, he thrice brandished it to the three parts of the world, and thrice repeated the extravagant declaration, "And this too is mine!" The pope's vicar, the bishop of Orvieto, attempted to check this career of folly; but his feeble protest was silenced by martial music; and instead of withdrawing from the assembly, he consented to dine with his brother tribune, at a table which had hitherto been reserved for the supreme pontiff. A banquet, such as the Cæsars had given, was prepared for the Romans. The apartments, porticoes, and courts, of the Lateran were spread with innumerable tables for either sex, and every condition; a stream of wine flowed from the nostrils of Constantine's brazen horse; no complaint, except of the scarcity of water, could be heard; and the licentiousness of the multitude was curbed by discipline and fear. A subsequent day was appointed for the coronation of Rienzi;<sup>40</sup> seven crowns of different leaves or metals were successively placed on his head by the most eminent of the Roman clergy; they represented the seven gifts of the Holy Ghost; and he still professed to imitate the example of the ancient tribunes. These extraordinary spectacles might deceive or flatter the people; and their own vanity was gratified in the vanity of their leader. But in his private life he soon deviated from the strict rule of frugality and abstinence; and the plebeians, who were awed by the splendour of the nobles, were provoked by the luxury of their equal. His wife, his son, his uncle (a barber in name and profession), exposed the contrast of vulgar manners and princely expense; and without acquiring the majesty, Rienzi degenerated into the vices, of a king.

Fear and  
hatred of  
the nobles  
of Rome.

A simple citizen describes with pity, or perhaps with pleasure, the humiliation of the barons of Rome. "Bare-headed, their hands crossed on their breast, they stood with downcast looks in the presence of the tribune; and they trembled, good God how they trembled!"<sup>41</sup> As long

<sup>39</sup> The summons of the two rival emperors, a monument of freedom and folly, is extant in Hocsemius (Cercean, p. 163...166).

<sup>40</sup> It is singular, that the Roman historian should have overlooked this sevenfold coronation, which is sufficiently proved by internal evidence, and the testimony of Hocsemius, and even of Rienzi (Cercean, p. 167...170. 229).

<sup>41</sup> *Puoi se saceva stare dedante a se, mentre sedeva, li baroni tutti in diedi*

as the yoke of Rienzi was that of justice and their country, their conscience forced them to esteem the man, whom pride and interest provoked them to hate: his extravagant conduct soon fortified their hatred by contempt; and they conceived the hope of subverting a power which was no longer so deeply rooted in the public confidence. The old animosity of the Colonna and Ursini was suspended for a moment by their common disgrace; they associated their wishes, and perhaps their designs; an assassin was seized and tortured; he accused the nobles; and as soon as Rienzi deserved the fate, he adopted the suspicions and maxims, of a tyrant. On the same day, under various pretences, he invited to the Capitol his principal enemies, among whom were five members of the Ursini and three of the Colonna name. But instead of a council or a banquet, they found themselves prisoners under the sword of despotism or justice; and the consciousness of innocence or guilt might inspire them with equal apprehensions of danger. At the sound of the great bell the people assembled: they were arraigned for a conspiracy against the tribune's life; and though some might sympathise in their distress, not a hand, nor a voice, was raised to rescue the first of the nobility from their impending doom. Their apparent boldness was prompted by despair; they passed in separate chambers a sleepless and painful night; and the venerable hero, Stephen Colonna, striking against the door of his prison, repeatedly urged his guards to deliver him by a speedy death from such ignominious servitude. In the morning they understood their sentence from the visit of a confessor and the tolling of the bell. The great hall of the Capitol had been decorated for the bloody scene with red and white hangings: the countenance of the tribune was dark and severe; the swords of the executioners were unsheathed; and the barons were interrupted in their dying speeches by the sound of trumpets. But in this decisive moment, Rienzi was not less anxious or apprehensive than his captives: he dreaded the splendour of their names, their surviving kinsmen, the inconstancy of the people, the reproaches of the world; and, after rashly offering a mortal injury, he vainly presumed that, if he could

*ritti co le vraccia piecate, e co li capucci tratti. Deh como stavano paurosi!*  
(Hist. Rom. l. ii. c. 20. p. 459). He saw them, and we see them.



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forgive, he might himself be forgiven. His elaborate oration was that of a Christian and a suppliant; and, as the humble minister of the commons, he entreated his masters to pardon these noble criminals, for whose repentance and future service he pledged his faith and authority. "If you are spared," said the tribune, "by the mercy of the Romans, will you not promise to support the good estate with your lives and fortunes?" Astonished by this marvellous clemency, the barons bowed their heads; and, while they devoutly repeated the oath of allegiance, might whisper a secret, and more sincere, assurance of revenge. A priest, in the name of the people, pronounced their absolution: they received the communion with the tribune, assisted at the banquet, followed the procession; and, after every spiritual and temporal sign of reconciliation, were dismissed in safety to their respective homes, with the new honours and titles of generals, consuls, and patricians.<sup>42</sup>

They oppose Rienzi in arms.

During some weeks they were checked by the memory of their danger, rather than of their deliverance, till the most powerful of the Ursini, escaping with the Colonna from the city, erected at Marino the standard of rebellion. The fortifications of the castle were instantly restored; the vassals attended their lord; the outlaws armed against the magistrate; the flocks and herds, the harvests and vineyards, from Marino to the gates of Rome, were swept away or destroyed; and the people arraigned Rienzi as the author of the calamities which his government had taught them to forget. In the camp, Rienzi appeared to less advantage than in the rostrum: and he neglected the progress of the rebel barons till their numbers were strong, and their castles impregnable. From the pages of Livy he had not imbibed the art, or even the courage, of a general: an army of twenty thousand Romans returned without honour or effect from the attack of Marino: and his vengeance was amused by painting his enemies, their heads downwards, and drowning two dogs (at least they should have been bears) as the representatives of the Ursini. The belief of his incapacity encouraged their operations: they were invited by their secret

42 The original letter, in which Rienzi justifies his treatment of the Colonna (Hocsemius, apud Cerceau, p. 222...229), displays, in genuine colours, the mixture of the knave and the madman.

adherents; and the barons attempted with four thousand foot and sixteen hundred horse, to enter Rome by force or surprise. The city was prepared for their reception: the alarm-bell rung all night: the gates were strictly guarded, or insolently open; and after some hesitation they sounded a retreat. The two first divisions had passed along the walls, but the prospect of a free entrance tempted the head-strong valour of the nobles in the rear; and after a successful skirmish, they were overthrown and massacred without quarter by the crowds of the Roman people. Stephen Colonna the younger, the noble spirit to whom Petrarch ascribed the restoration of Italy, was preceded or accompanied in death by his son John, a gallant youth, by his brother Peter, who might regret the ease and honours of the church, by a nephew of legitimate birth, and by two bastards of the Colonna race; and the number of seven, the seven crowns, as Rienzi styled them, of the Holy Ghost, was completed by the agony of the deplorable parent, of the veteran chief, who had survived the hope and fortune of his house. The vision and prophecies of St. Martin and pope Boniface had been used by the tribune to animate his troops:<sup>43</sup> he displayed, at least in the pursuit, the spirit of an hero; but he forgot the maxims of the ancient Romans, who abhorred the triumphs of civil war. The conqueror ascended the Capitol; deposited his crown and sceptre on the altar; and boasted with some truth, that he had cut off an ear which neither pope nor emperor had been able to amputate.<sup>44</sup> His base and implacable revenge denied the honours of burial; and the bodies of the Colonna, which he threatened to expose with those of the vilest malefactors, were secretly interred by the holy virgins of their name and family.<sup>45</sup> The people sympathised in their

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Defeat and  
death of  
the Colonna,  
Nov. 20.

43 Rienzi, in the above-mentioned letter, ascribes to St. Martin the tribune, Boniface VIII. the enemy of Colonna, himself, and the Roman people, the glory of the day, which Villani likewise (l. 12. c. 104.) describes as a regular battle. The disorderly skirmish, the flight of the Romans, and the cowardice of Rienzi, are painted in the simple and minute narrative of Fortificca, or the anonymous citizen (l. ii. c. 34...37).

44 In describing the fall of the Colonna, I speak only of the family of Stephen the elder, who is often confounded by the P. du Cerceau, with his son. That family was extinguished, but the house has been perpetuated in the collateral branches, of which I have not a very accurate knowledge. Circumspice (says Petrarch) *familie tue statum, Columnensium domos: solito pauciores habeat columnas. Quid ad rem? modo fundamentum stabile, solidumq; permaneat.*

45 The convent of St. Silvester was founded, endowed, and protected by

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grief, repented of their own fury, and detested the indecent joy of Rienzi, who visited the spot where these illustrious victims had fallen. It was on that fatal spot, that he conferred on his son the honour of knighthood: and the ceremony was accomplished by a slight blow from each of the horsemen of the guard, and by a ridiculous and inhuman ablution from a pool of water, which was yet polluted with patrician blood.<sup>46</sup>

Fall and  
flight of  
the tribune  
Rienzi,  
A. D.  
1347,  
Dec. 15.

A short delay would have saved the Colonna, the delay of a single month, which elapsed between the triumph and exile of Rienzi. In the pride of victory, he forfeited what yet remained of his civil virtues, without acquiring the fame of military prowess. A free and vigorous opposition was formed in the city; and when the tribune proposed in the public council<sup>47</sup> to impose a new tax, and to regulate the government of Perugia, thirty-nine members voted against his measures; repelled the injurious charge of treachery and corruption; and urged him to prove, by their forcible exclusion, that, if the populace adhered to his cause, it was already disclaimed by the most respectable citizens. The pope and the sacred college had never been dazzled by his specious professions; they were justly offended by the insolence of his conduct; a cardinal legate was sent to Italy, and after some fruitless treaty, and two personal interviews, he fulminated a bull of excommunication, in which the tribune is degraded from his office, and branded with the guilt of rebellion, sacrilege, and heresy.<sup>48</sup> The surviving barons of Rome were now humbled to a sense of allegiance; their interest and revenge engaged them in the service of the

the Colonna cardinals, for the daughters of the family who embraced a monastic life, and who, in the year 1318, were twelve in number. The others were allowed to marry with their kinsmen in the fourth degree, and the dispensation was justified by the small number and close alliances of the noble families of Rome (*Memoires sur Petrarque*, tom. i. p. 110. tom. li. p. 401).

46 Petrarch wrote a stiff and pedantic letter of consolation (*Fam.* l. vii. epist. 13. p. 632, 683). The friend was lost in the patriot. *Nulla toto orbe principum familia carior; carior tamen respublica, carior Roma, carior Italia.*

*Je rends grâces aux Dieu de n'être pas Romain.*

47 This council and opposition is obscurely mentioned by Pollistore, a contemporary writer, who has preserved some curious and original facts (*Rer. Italicarum*, tom. xxv. c. 31. p. 798..804).

48 The briefs and bulls of Clement VI. against Rienzi, are translated by the P. du Cerceau (p. 196. 232.) from the Ecclesiastical Annals of Rodericus Raynaldus (A. D. 1347, No. 15. 17. 21, &c. who found them in the archives of the Vatican.

church; but as the fate of the Colonna was before their eyes, they abandoned to a private adventurer the peril and glory of the revolution. John Pepin, count of Minorbino<sup>49</sup> in the kingdom of Naples, had been condemned for his crimes, or his riches, to perpetual imprisonment; and Petrarch, by soliciting his release, indirectly contributed to the ruin of his friend. At the head of one hundred and fifty soldiers, the count of Minorbino introduced himself into Rome; barricaded the quarter of the Colonna; and found the enterprise as easy as it had seemed impossible. From the first alarm, the bell of the Capitol incessantly tolled; but, instead of repairing to the well known sound, the people was silent and inactive; and the pusillanimous Rienzi, deploring their ingratitude with sighs and tears, abdicated the government and palace of the republic.

Without drawing his sword, count Pepin restored the aristocracy and the church; three senators were chosen, and the legate assuming the first rank, accepted his two colleagues from the rival families of Colonna and Ursini. The acts of the tribune were abolished, his head was proscribed; yet such was the terror of his name, that the barons hesitated three days before they would trust themselves in the city, and Rienzi was left above a month in the castle of St. Angelo, from whence he peaceably withdrew, after labouring, without effect, to revive the affection and courage of the Romans. The vision of freedom and empire had vanished: their fallen spirit would have acquiesced in servitude, had it been smoothed by tranquillity and order: and it was scarcely observed, that the new senators derived their authority from the Apostolic See, that four cardinals were appointed to reform with dictatorial power the state of the republic. Rome was again agitated by the bloody feuds of the barons, who detested each other, and despised the commons; their hostile fortresses, both in town and country, again rose, and were again demolished; and the peaceful citizens, a flock of sheep, were devoured, says the Florentine historian, by these rapacious wolves. But when their pride and avarice

Revolu-  
tions of  
Rome,  
A. D.  
1347...  
1354.

<sup>49</sup> Matteo Villani describes the origin, character, and death of this count of Minorbino, a man *da natura inconstante e senza sede*, whose grandfather, a crafty notary, was enriched and ennobled by the spoils of the Saracens of Nocera (l. vii. c. 102, 103). See his imprisonment, and the efforts of Petrarch, tom. ii. p. 149...151



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had exhausted the patience of the Romans, a confraternity of the virgin Mary protected or avenged the republic: the bell of the Capitol was again tolled, the nobles in arms trembled in the presence of an unarmed multitude; and of the two senators, Colonna escaped from the window of the palace, and Ursini was stoned at the foot of the altar. The dangerous office of tribune was successively occupied by two plebeians, Cerroni and Baroncelli. The mildness of Cerroni was unequal to the times; and after a faint struggle, he retired with a fair reputation and a decent fortune to the comforts of rural life. Devoid of eloquence or genius, Baroncelli was distinguished by a resolute spirit: he spoke the language of a patriot, and trod in the footsteps of tyrants; his suspicion was a sentence of death, and his own death was the reward of his cruelties. Amidst the public misfortunes, the faults of Rienzi were forgotten; and the Romans sighed for the peace and prosperity of the good estate.<sup>50</sup>

Adven-  
tures of  
Rienzi.

After an exile of seven years, the first deliverer was again restored to his country. In the disguise of a monk or a pilgrim, he escaped from the castle of St. Angelo, implored the friendship of the king of Hungary and Naples, tempted the ambition of every bold adventurer, mingled at Rome with the pilgrims of the jubilee, lay concealed among the hermits of the Apennine, and wandered through the cities of Italy, Germany, and Bohemia. His person was invisible, his name was yet formidable; and the anxiety of the court of Avignon supposes, and even magnifies, his personal merit. The emperor Charles the fourth gave audience to a stranger, who frankly revealed himself as the tribune of the republic; and astonished an assembly of ambassadors and princes, by the eloquence of a patriot and the visions of a prophet, the downfall of tyranny and the kingdom of the Holy Ghost.<sup>51</sup> Whatever had been his hopes, Rienzi found himself a captive; but he supported a character of independence and dignity,

<sup>50</sup> The troubles of Rome, from the departure to the return of Rienzi, are related by Matteo Villani (l. ii. c. 47. l. iii. c. 33. 57. 78.) and Thomas Fortifiocca (l. iii. c. 1...4). I have slightly passed over these secondary characters, who imitated the original tribune.

<sup>51</sup> These visions, of which the friends and enemies of Rienzi seem alike ignorant, are surely magnified by the zeal of Pollistore, a Dominican inquisitor (*Rer. Ital.* tom. xxv. c. 36. p. 819). Had the tribune taught, that Christ was succeeded by the Holy Ghost, that the tyranny of the pope would be abolished, he might have been convicted of heresy and treason, without offending the Roman people.

and obeyed, as his own choice, the irresistible summons of the supreme pontiff. The zeal of Petrarch, which had been cooled by the unworthy conduct, was rekindled by the sufferings and the presence, of his friend; and he boldly complains of the times, in which the saviour of Rome was delivered by her emperor into the hands of her bishop. Rienzi was transported slowly, but in safe custody, from Prague to Avignon: his entrance into the city was that of a malefactor; in his prison he was chained by the leg; and four cardinals were named to enquire into the crimes of heresy and rebellion. But his trial and condemnation would have involved some questions, which it was more prudent to leave under the veil of mystery: the temporal supremacy of the popes; the duty of residence; the civil and ecclesiastical privileges of the clergy and people of Rome. The reigning pontiff well deserved the appellation of *Clement*: the strange vicissitudes and magnanimous spirit of the captive excited his pity and esteem; and Petrarch believes that he respected in the hero the name and sacred character of a poet.<sup>52</sup> Rienzi was indulged with an easy confinement and the use of books; and in the assiduous study of Livy and the bible, he sought the cause and the consolation of his misfortunes.

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A prisoner  
at Avignon  
A. D.  
1351.

The succeeding pontificate of Innocent the sixth opened a new prospect of his deliverance and restoration; and the court of Avignon was persuaded, that the successful rebel could alone appease and reform the anarchy of the metropolis. After a solemn profession of fidelity, the Roman tribune was sent into Italy, with the title of senator; but the death of Baroncelli appeared to supersede the use of his mission; and the legate, cardinal Albornoz,<sup>53</sup> a consummate statesman, allowed him with reluctance, and without aid, to undertake the perilous experiment. His first reception was equal to his wishes: the day of his entrance was a public

Rienzi, se-  
nator of  
Rome,  
A. D.  
1354.

<sup>52</sup> The astonishment, the envy almost, of Petrarch is a proof, if not of the truth of this incredible fact, at least of his own veracity. The abbe de Sade (*Memoires*, tom. iii. p. 242.) quotes the vith epistle of the xliith book of Petrarch, but it is of the royal MS. which he consulted, and not of the ordinary Basil edition (p. 920.)

<sup>53</sup> Egidius, or Giles Albornoz, a noble Spaniard, archbishop of Toledo, and cardinal legate in Italy (A. D. 1353...1367), restored, by his arms and counsels, the temporal dominion of the popes. His life has been separately written by Sepulveda; but Dryden could not reasonably suppose, that his name, or that of Wolsey, had reached the ears of the Mufti in Don Sebastian.

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festival; and his eloquence and authority revived the laws of the good estate. But this momentary sunshine was soon clouded by his own vices and those of the people: in the Capitol, he might often regret the prison of Avignon; and after a second administration of four months, Rienzi was massacred in a tumult which had been fomented by the Roman barons. In the society of the Germans and Bohemians, he is said to have contracted the habits of intemperance and cruelty: adversity had chilled his enthusiasm, without fortifying his reason or virtue; and that youthful hope, that lively assurance, which is the pledge of success, was now succeeded by the cold impotence of distrust and despair. The tribune had reigned with absolute dominion, by the choice, and in the hearts, of the Romans: the senator was the servile minister of a foreign court; and while he was suspected by the people, he was abandoned by the prince. The legate Alborno, who seemed desirous of his ruin, inflexibly refused all supplies of men and money; a faithful subject could no longer presume to touch the revenues of the apostolical chamber; and the first idea of a tax was the signal of clamour and sedition. Even his justice was tainted with the guilt or reproach of selfish cruelty: the most virtuous citizen of Rome was sacrificed to his jealousy; and in the execution of a public robber, from whose purse he had been assisted, the magistrate too much forgot, or too much remembered, the obligations of the debtor.<sup>54</sup> A civil war exhausted his treasures, and the patience of the city: the Colonna maintained their hostile station at Palestrina; and his mercenaries soon despised a leader whose ignorance and fear were envious of all subordinate merit. In the death as in the life of Rienzi, the hero and the coward were strangely mingled. When the Capitol was invested by a furious multitude, when he was basely deserted by his civil and military servants, the intrepid senator, waving the banner of liberty, presented himself on the balcony, addressed his eloquence to the various passions of the Romans, and laboured to persuade them, that in the same cause himself and the repub-

<sup>54</sup> From Matteo Villani, and Fortifiocci, the P. du Cerceau (p. 344...394.) has extracted the life and death of the chevalier Montreal, the life of a robber and the death of an hero. At the head of a free company, the first that desolated Italy, he became rich and formidable: he had money in all the banks, 60,000 ducats in Padua alone.

lic must either stand or fall. His oration was interrupted by a volley of imprecations and stones; and after an arrow had transpierced his hand, he sunk into abject despair, and fled weeping to the inner chambers, from whence he was let down by a sheet before the windows of the prison. Destitute of aid or hope, he was besieged till the evening: the doors of the Capitol were destroyed with axes and fire; and while the senator attempted to escape in a plebeian habit, he was discovered and dragged to the platform of the palace, the fatal scene of his judgments and executions. A whole hour, without voice or motion, he stood amidst the multitude half naked and half dead; their rage was hushed into curiosity and wonder; the last feelings of reverence and compassion yet struggled in his favour; and they might have prevailed, if a bold assassin had not plunged a dagger in his breast. He fell senseless with the first stroke; the impotent revenge of his enemies inflicted a thousand wounds; and the senator's body was abandoned to the dogs, to the Jews, and to the flames. Posterity will compare the virtues and failings of this extraordinary man; but in a long period of anarchy and servitude, the name of Rienzi has often been celebrated as the deliverer of his country, and the last of the Roman patriots.<sup>55</sup>

The first and most generous wish of Petrarch was the restoration of a free republic; but after the exile and death of his plebeian hero, he turned his eyes from the tribune, to the king, of the Romans. The Capitol was yet stained with the blood of Rienzi, when Charles the fourth descended from the Alps to obtain the Italian and Imperial crowns. In his passage through Milan he received the visit, and repaid the flattery, of the poet-laureat; accepted a medal of Augustus; and promised, without a smile, to imitate the founder of the Roman monarchy. A false application of the names and maxims of antiquity was the source of the hopes and disappointments of Petrarch; yet he could not overlook the difference of times and characters; the immeasurable distance between the first Cæsars and a Bohemian prince, who by the favour of the clergy had been elected the titular

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His death,  
A. D.  
1354,  
Sept. 8.

Petrarch  
invites and  
upbraids  
the em-  
peror  
Charles IV  
A. D.  
1355,  
January...  
May.

<sup>55</sup> The exile, second government, and death of Rienzi, are minutely related by the anonymous Roman, who appears neither his friend nor his enemy (l. iii. c. 12...25). Petrarch, who loved the *tribune*, was indifferent to the fate of the *senator*.



CHAP. head of the German aristocracy. Instead of restoring to  
 LXX. Rome her glory and her provinces, he had bound himself,  
 by a secret treaty with the pope, to evacuate the city on the  
 day of his coronation; and his shameful retreat was pursued  
 by the reproaches of the patriot bard.<sup>56</sup>

He solicits  
 the popes  
 of Avig-  
 non to fix  
 their resi-  
 dence at  
 Rome.

After the loss of liberty and empire, his third and more humble wish, was to reconcile the shepherd with his flock; to recall the Roman bishop to his ancient and peculiar diocese. In the fervour of youth, with the authority of age, Petrarch addressed his exhortations to five successive popes, and his eloquence was always inspired by the enthusiasm of sentiment and the freedom of language.<sup>57</sup> The son of a citizen of Florence invariably preferred the country of his birth to that of his education: and Italy, in his eyes, was the queen and garden of the world. Amidst her domestic factions, she was doubtless superior to France both in art and science, in wealth and politeness; but the difference could scarcely support the epithet of barbarous, which he promiscuously bestows on the countries beyond the Alps. Avignon, the mystic Babylon, the sink of vice and corruption, was the object of his hatred and contempt; but he forgets that her scandalous vices were not the growth of the soil, and that in every residence they would adhere to the power and luxury of the papal court. He confesses, that the successor of St. Peter is the bishop of the universal church; yet it was not on the banks of the Rhone, but of the Tiber, that the apostle had fixed his everlasting throne: and while every city in the Christian world was blessed with a bishop, the metropolis alone was desolate and forlorn. Since the removal of the Holy See, the sacred buildings of the Lateran and the Vatican, their altars and their saints, were left in a state of poverty and decay; and Rome was often painted under the image of a disconsolate matron, as if the

56 The hopes and the disappointment of Petrarch, are agreeably described in his own words by the French biographer (*Memoires*, tom. iii. p. 375...415); but the deep, though secret, wound, was the coronation of Zanubi the poet-laureat by Charles IV.

57 See in his accurate and amusing biographer, the application of Petrarch and Rome to Benedict XII. in the year 1334 (*Memoires*, tom. i. p. 261...265), to Clement VI. in 1342 (tom. ii. p. 45...47), and to Urban V. in 1366 (tom. iii. p. 677...691): his praise (p. 711...715), and excuse (p. 771.) of the last of these pontiffs. His angry controversy on the respective merits of France and Italy may be found (*Opp.* p. 1068...1085).

wandering husband could be reclaimed by the homely portrait of the age and infirmities of his weeping spouse.<sup>58</sup> But the cloud which hung over the seven hills, would be dispelled by the presence of their lawful sovereign: eternal fame, the prosperity of Rome, and the peace of Italy, would be the recompense of the pope who should dare to embrace this generous resolution. Of the five whom Petrarch exhorted, the three first, John the twenty-second, Benedict the twelfth, and Clement the sixth, were importuned or amused by the boldness of the orator; but the memorable change which had been attempted by Urban the fifth, was finally accomplished by Gregory the eleventh. The execution of their design was opposed by weighty and almost insuperable obstacles. A king of France who has deserved the epithet of wise, was unwilling to release them from a local dependence: the cardinals, for the most part his subjects, were attached to the language, manners, and climate, of Avignon; to their stately palaces; above all, to the wines of Burgundy. In their eyes, Italy was foreign or hostile; and they reluctantly embarked at Marseilles, as if they had been sold or banished into the land of the Saracens. Urban the fifth resided three years in the Vatican with safety and honour: his sanctity was protected by a guard of two thousand horse; and the king of Cyprus, the queen of Naples, and the emperors of the East and West devoutly saluted their common father in the chair of St. Peter. But the joy of Petrarch and the Italians was soon turned into grief and indignation. Some reasons of public or private moment, his own impatience or the prayers of the cardinals, recalled Urban to France; and the approaching election was saved from the tyrannic patriotism of the Romans. The powers of heaven were interested in their cause: Bridget of Sweden, a saint and pilgrim, disapproved the return, and foretold the death, of Urban the fifth; the migration of Gregory the eleventh was encouraged by St. Catherine of Sienna, the

CHAP.  
LXX.

Return of  
Urban V.  
A. D.  
1367.  
October  
16...  
A. D.  
1370,  
April 17.

58

*Squalida sed quoniam facies, neglecta cultû  
Casaries; multisque malis lassata senectus  
Eripuit solitam effigiem: vetus accipe nomen;  
Roma vocor.*

(Carm. l. 2. p. 77).

He spins this allegory beyond all measure or patience. The epistles to Urban V. in prose, are more simple and persuasive (Senilium, l. vii. p. 811.. 827. l. ix. epist. i. p. 844.. 854).

CHAP.  
LXX.

Final re-  
turn of  
Gregory  
XI.

A. D.  
1377.  
Jan. 17.

spouse of Christ and ambassadress of the Florentines ; and the popes themselves, the great masters of human credulity, appear to have listened to these visionary females.<sup>59</sup> Yet those celestial admonitions were supported by some arguments of temporal policy. The residence of Avignon had been invaded by hostile violence: at the head of thirty thousand robbers, an hero had extorted ransom and absolution from the Vicar of Christ and the sacred college ; and the maxim of the French warriors, to spare the people and plunder the church, was a new heresy of the most dangerous import.<sup>60</sup> While the pope was driven from Avignon, he was strenuously invited to Rome. The senate and people acknowledged him as their lawful sovereign, and laid at his feet the keys of the gates, the bridges, and the fortresses ; of the quarter at least beyond the Tyber.<sup>61</sup> But this loyal offer was accompanied by a declaration, that they could no longer suffer the scandal and calamity of his absence ; and that his obstinacy would finally provoke them to revive and assert the primitive right of election. The abbot of mount Cassin had been consulted, whether he would accept the triple crown<sup>62</sup> from the clergy and people : “ I am a citizen “ of Rome,”<sup>63</sup> replied that venerable ecclesiastic, “ and my “ first law is the voice of my country.”<sup>64</sup>

59 I have not leisure to expatiate on the legends of St. Bridget or St. Catherine, the last of which might furnish some amusing stories. Their effect on the mind of Gregory XI. is attested by the last solemn words of the dying pope, who admonished the assistants, ut caverent ab hominibus, sive viris, sive mulieribus, sub specie religionis loquentibus visiones sui capitis, quia per tales ipse seductus, &c. (Baluz. Not. ad. Vit. Pap. Avenionensium, tom. i. p. 1223).

60 This predatory expedition is related by Froissard (Chronique, tom. i. p. 230), and in the life of du Guesclin (Collection Generale des Memoires Historiques, tom. iv. c. 16. p. 107...113). As early as the year 1361, the court of Avignon had been molested by similar freebooters, who afterwards passed the Alps (Memoires sur Petrarque, tom. iii. p. 563...569).

61 Fleury alleges, from the Annals of Odericus Raynaldus, the original treaty which was signed the 21st of December 1376, between Gregory XI. and the Romans (Hist. Eccles. tom. xx. p. 275).

62 The first crown or regnum (Ducange, Gloss. Latin. tom. v. p. 702.) on the episcopal mitre of the popes, is ascribed to the gift of Constantine, or Clovis. The second was added by Boniface VIII. as the emblem not only of a spiritual, but of a temporal, kingdom. The three states of the church are represented by the triple crown which was introduced by John XXII. or Benedict XII. (Memoires sur Petrarque, tom. i. p. 258, 259).

63 Baluze (Not. ad Pap. Avenion. tom. i. p. 1194, 1195.) produces the original evidence which attests the threats of the Roman ambassadors, and the resignation of the abbot of mount Cassin, qui ultro se offerens, respondit se civem Romanum esse, et illud velle quod ipsi vellent.

64 The return of the popes from Avignon to Rome, and their reception by the people, are related in the original Lives of Urban V. and Gregory XI. in

If superstition will interpret an untimely death;<sup>65</sup> if the merit of counsels be judged from the event; the heavens may seem to frown on a measure of such apparent reason and propriety. Gregory the eleventh did not survive above fourteen months his return to the Vatican; and his decease was followed by the great schism of the West, which distracted the Latin church above forty years. The sacred college was then composed of twenty-two cardinals: six of these had remained at Avignon; eleven Frenchmen, one Spaniard, and four Italians, entered the conclave in the usual form. Their choice was not yet limited to the purple; and their unanimous votes acquiesced in the archbishop of Bari, a subject of Naples, conspicuous for his zeal and learning, who ascended the throne of St. Peter under the name of Urban the sixth. The epistle of the sacred college affirms his free and regular election; which had been inspired, as usual, by the Holy Ghost: he was adored, invested, and crowned, with the customary rights; his temporal authority was obeyed at Rome and Avignon, and his ecclesiastical supremacy was acknowledged in the Latin world. During several weeks, the cardinals attended their new master with the fairest professions of attachment and loyalty; till the summer heats permitted a decent escape from the city. But as soon as they were united at Anagni and Fundi, in a place of security, they cast aside the mask, accused their own falsehood and hypocrisy, excommunicated the apostate and antichrist of Rome, and proceeded to a new election of Robert of Geneva, Clement the seventh, whom they announced to the nations as the true and rightful vicar of Christ. Their first choice, an involuntary and illegal act, was annulled by the fear of death and the menaces of the Romans; and their complaint is justified by the strong evi-

CHAP.  
LXX.His death  
A. D.  
1378,  
March 27.Election of  
Urban VI.  
April 9.Election of  
Clement  
VII.  
Sept. 21.

Baluze (Vit. Papparum Avenionensium, tom. i. p. 363...486.) and Muratori (Script. Rer. Italicarum, tom. iii. P. i. p. 610...712). In the disputes of the schism, every circumstance was severely, though partially, scrutinised; more especially in the great inquest, which decided the obedience of Castile, and to which Baluze, in his notes, so often and so largely appeals, from a MS. volume in the Harlay library (p. 1281, &c.).

65 Can the death of a good man be esteemed a punishment by those who believe in the immortality of the soul? They betray the instability of their faith. Yet as a mere philosopher, I cannot agree with the Greeks, *ὅτι οἱ θεοὶ φιλεῖσιν ἀποθνήσκει νέος* (Brunck, Poetæ Gnomici, p. 231). see in Herodotus (l. i. c. 31.) the moral and pleasing tale of the Argive youths.



CHAP.

LXX.

dence of probability and fact. The twelve French cardinals, above two-thirds of the votes, were masters of the election; and whatever might be their provincial jealousies, it cannot fairly be presumed that they would have sacrificed their right and interest to a foreign candidate, who would never restore them to their native country. In the various, and often inconsistent, narratives,<sup>66</sup> the shades of popular violence are more darkly or faintly coloured: but the licentiousness of the seditious Romans was inflamed by a sense of their privileges, and the danger of a second emigration. The conclave was intimidated by the shouts, and encompassed by the arms, of thirty thousand rebels; the bells of the Capitol and St. Peter's rang an alarm; "Death, or an Italian pope!" was the universal cry; the same threat was repeated by the twelve bannerets or chiefs of the quarters, in the form of charitable advice; some preparations were made for burning the obstinate cardinals; and had they chosen a Transalpine subject, it is probable that they would never have departed alive from the Vatican. The same constraint imposed the necessity of dissembling in the eyes of Rome and of the world: the pride and cruelty of Urban presented a more inevitable danger; and they soon discovered the features of the tyrant, who could walk in his garden and recite his breviary, while he heard from an adjacent chamber six cardinals groaning on the rack. His inflexible zeal, which loudly censured their luxury and vice, would have attached them to the stations and duties of their parishes at Rome; and had he not fatally delayed a new promotion, the French cardinals would have been reduced to an helpless minority in the sacred college. For these reasons, and in the hope of repassing the Alps, they rashly violated the peace and unity of the church; and the merits of their double choice are yet agitated in the Catholic schools.<sup>67</sup> The vanity, rather than the interest, of the nation

66 In the first book of the *Histoire du Concile de Pise*, M. Lenfant has abridged and compared the original narratives of the adherents of Urban and Clement, of the Italians and Germans, the French and Spaniards. The latter appear to be the most active and loquacious, and every fact and word in the original Lives of Gregory XI. and Clement VII. are supported in the notes of their editor Baluze.

67 The ordinal numbers of the popes seem to decide the question against Clement VII. and Benedict XIII. who are boldly stigmatised as anti-popes by the Italians, while the French are content with authorities and reasons to plead

determined the court and clergy of France.<sup>68</sup> The states of Savoy, Sicily, Cyprus, Arragon, Castille, Navarre, and Scotland, were inclined by their example and authority to the obedience, of Clement the seventh, and, after his decease, of Benedict the thirteenth. Rome and the principal states of Italy, Germany, Portugal, England,<sup>69</sup> the Low Countries, and the kingdoms of the North, adhered to the prior election of Urban the sixth, who was succeeded by Boniface the ninth, Innocent the Seventh, and Gregory the twelfth.

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LXX.

From the banks of the Tyber and the Rhône, the hostile pontiffs encountered each other with the pen and the sword: the civil and ecclesiastical order of society was disturbed; and the Romans had their full share of the mischiefs of which they may be arraigned as the primary authors.<sup>70</sup> They had vainly flattered themselves with the hope of restoring the seat of the ecclesiastical monarchy, and of relieving their poverty with the tributes and offerings of the nations; but the separation of France and Spain diverted the stream of lucrative devotion; nor could the loss be compensated by the two jubilees which were crowded into the space of ten years. By the avocations of the schism, by foreign arms, and popular tumults, Urban the sixth and his three successors were often compelled to interrupt their residence in the Vatican. The Colonna and Ursini still exercised their deadly feuds: the bannerets of Rome asserted and abused the privileges of a republic: the vicars of Christ, who had levied a military force, chastised their rebellion with the gibbet, the sword, and the dagger; and in a friendly conference, eleven deputies of the people were perfidiously murdered and cast into the street. Since the

Great  
schism of  
the West,  
A. D.  
1378...  
1418.

Calami-  
ties of  
Rome.

the cause of doubt and toleration (Baluz. in Prefat). It is singular, or rather it is not singular, that saints, visions, and miracles, should be common to both parties.

68 Baluze strenuously labours (Not. p. 1271...1280.) to justify the pure and pious motives of Charles V. king of France; he refused to hear the arguments of Urban; but were not the Urbanists equally deaf to the reasons of Clement, &c.?

69 An epistle, or declamation, in the name of Edward III. (Baluz. Vit. Pap. Avenion. tom. i. p. 553.) displays the zeal of the English nation against the Clementines. Nor was their zeal confined to words: the bishop of Norwich led a crusade of 60,000 bigots beyond sea (Hume's History, vol. iii. p. 57, 58).

70 Besides the general historians, the Diaries of Delphinus Gentilis, Peter Antonius, and Stephen Infessura, in the great collection of Muratori, represent the state and misfortunes of Rome.

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LXX.

invasion of Robert the Norman, the Romans had pursued their domestic quarrels without the dangerous interposition of a stranger. But in the disorders of the schism, an aspiring neighbour, Ladislaus king of Naples, alternately supported and betrayed the pope and the people: by the former, he was declared *gonfalonier*, or general, of the church, while the latter submitted to his choice the nomination of their magistrates. Besieging Rome by land and water, he thrice entered the gates as a Barbarian conqueror; profaned the altars, violated the virgins, pillaged the merchants, performed his devotions at St. Peter's, and left a garrison in the castle of St. Angelo. His arms were sometimes unfortunate, and to a delay of three days he was indebted for his life and crown; but Ladislaus triumphed in his turn, and it was only his premature death that could save the metropolis and the ecclesiastical state from the ambitious conqueror, who had assumed the title, or at least the powers, of king of Rome.<sup>71</sup>

Negotiations for  
peace and  
union,

A. D.  
1392...  
1407.

I have not undertaken the ecclesiastical history of the schism; but Rome, the object of these last chapters, is deeply interested in the disputed succession of her sovereigns. The first counsels for the peace and union of Christendom arose from the university of Paris, from the faculty of the Sorbonne, whose doctors were esteemed, at least in the Gallican church, as the most consummate masters of theological science.<sup>72</sup> Prudently waving all invidious enquiry into the origin and merits of the dispute, they proposed, as an healing measure, that the two pretenders of Rome and Avignon should abdicate at the same time, after qualifying the cardinals of the adverse factions to join in a legitimate election; and that the nations should *abstract*<sup>73</sup> their obe-

71 It is supposed by Giannone (tom. iii. p. 292.) that he styled himself *Rex Romæ*, a title unknown to the world since the expulsion of Tarquin. But a nearer inspection has justified the reading of *Rex Ramæ*, of Rama, an obscure kingdom annexed to the crown of Hungary.

72 The leading and decisive part which France assumed in the schism, is stated by Peter du Tuis in a separate History, extracted from authentic records, and inserted in the seventh volume of the last and best edition of his friend Thuanus (P. xi. p. 110. 184).

73 Of this measure, John Gerson, a stout doctor, was the author or the champion. The proceedings of the university of Paris and the Gallican church were often prompted by his advice, and are copiously displayed in his theological writings, of which Le Clerc (*Bibliothèque Choisie*, tom. x. p. 1. 78.) has given a valuable extract. John Gerson acted an important part in the councils of Pisa and Constance.

dience, if either of the competitors preferred his own interest to that of the public. At each vacancy, these physicians of the church deprecated the mischiefs of an hasty choice; but the policy of the conclave and the ambition of its members were deaf to reason and entreaties; and whatsoever promises were made, the pope could never be bound by the oaths of the cardinal. During fifteen years, the pacific designs of the university were eluded by the arts of the rival pontiffs, the scruples or passions of their adherents, and the vicissitudes of French factions, that ruled the insanity of Charles the sixth. At length a vigorous resolution was embraced; and a solemn embassy, of the titular patriarch of Alexandria, two archbishops, five bishops, five abbots, three knights, and twenty doctors, was sent to the courts of Avignon and Rome, to require, in the name of the church and king, the abdication of the two pretenders, of Peter de Luna, who styled himself Benedict the thirteenth, and of Angelo Corrario, who assumed the name of Gregory the twelfth. For the ancient honour of Rome, and the success of their commission, the ambassadors solicited a conference with the magistrates of the city, whom they gratified by a positive declaration, that the most Christian king did not entertain a wish of transporting the holy see from the Vatican, which he considered as the genuine and proper seat of the successor of St. Peter. In the name of the senate and people, an eloquent Roman asserted their desire to co-operate in the union of the church, deplored the temporal and spiritual calamities of the long schism, and requested the protection of France against the arms of the king of Naples. The answers of Benedict and Gregory were alike edifying and alike deceitful; and, in evading the demand of their abdication, the two rivals were animated by a common spirit. They agreed on the necessity of a previous interview, but the time, the place, and the manner, could never be ascertained by mutual consent. "If the one advances," says a servant of Gregory, "the other retreats; the one appears an animal fearful of the land, the other a creature apprehensive of the water. And thus, for a short remnant of life and power, will these aged priests endanger the peace and salvation of the Christian world."<sup>74</sup>

<sup>74</sup> Leonardus Brunus Aretinus, one of the revivers of classic learning in



CHAP.  
LXX.

Council  
of Pisa,  
A. D. 1409.

The Christian world was at length provoked by their obstinacy and fraud: they were deserted by their cardinals, who embraced each other as friends and colleagues; and their revolt was supported by a numerous assembly of prelates and ambassadors. With equal justice, the council of Pisa deposed the popes of Rome and Avignon; the conclave was unanimous in the choice of Alexander the fifth, and his vacant seat was soon filled by a similiar election of John the twenty-third, the most profligate of mankind. But instead of extinguishing the schism, the rashness of the French and Italians had given a third pretender to the chair of St. Peter. Such new claims of the synod and conclave were disputed: three kings, of Germany, Hungary, and Naples, adhered to the cause of Gregory the twelfth; and Benedict the thirteenth, himself a Spaniard, was acknowledged by the devotion and patriotism of that powerful nation. The rash proceedings of Pisa were corrected by the council of Constance; the emperor Sigismond acted a conspicuous part as the advocate or protector of the Catholic church; and the number and weight of civil and ecclesiastical members might seem to constitute the states general of Europe. Of the three popes, John the twenty-third was the first victim: he fled and was brought back a prisoner: the most scandalous charges were suppressed; the vicar of Christ was only accused of piracy, murder, rape, sodomy, and incest; and after subscribing his own condemnation, he expiated in prison the imprudence of trusting his person to a free city beyond the Alps. Gregory the twelfth, whose obedience was reduced to the narrow precincts of Rimini, descended with more honour from the throne, and his ambassador convened the session, in which he renounced the title and authority of lawful pope. To vanquish the obstinacy of Benedict the thirteenth or his adherents, the emperor in person undertook a journey from Constance to Perpignan. The kings of Castille, Arragon, Navarre, and Scotland, obtained an equal and honourable treaty: with the concurrence of the Spaniards, Benedict was deposed by the council; but the harmless old man was left in a solitary

Council of  
Constance,  
A. D. 1414  
...1418.

Italy, who, after serving many years as secretary in the Roman court, retired to the honourable office of chancellor of the republic of Florence (Fabric. Biblioth. medii ævi, tom. i. p. 230). Lefant has given the version of this curious epistle (Concile de Pise, tom. i. p. 192...195).

castle to excommunicate twice each day the rebel kingdoms which had deserted his cause. After thus eradicating the remains of the schism, the synod of Constance proceeded with slow and cautious steps, to elect the sovereign of Rome and the head of the church. On this momentous occasion, the college of twenty-three cardinals was fortified with thirty deputies; six of whom were chosen in each of the five great nations of Christendom, the Italian, the German, the French, the Spanish, and the *English*.<sup>75</sup> the interference of strangers was softened by their generous preference of an Italian and a Roman; and the hereditary, as well as personal, merit of Otho Colonna recommended him to the conclave. Rome accepted with joy and obedience the noblest of her sons, the ecclesiastical state was defended by his powerful family, and the elevation of Martin the fifth is the æra of the restoration and establishment of the popes in the Vatican.<sup>76</sup>

CHAP  
LXX.

Election of  
Martin V.

The royal prerogative of coining money, which had been exercised near three hundred years by the senate, was *first*

Martin V.  
A. D. 1417.

<sup>75</sup> I cannot overlook this great national cause, which was vigorously maintained by the English ambassadors against those of France. The latter contended, that Christendom was essentially distributed into the four great nations and votes, of Italy, Germany, France, and Spain; and that the lesser kingdoms (such as England, Denmark, Portugal, &c.) were comprehended under one or other of these great divisions. The English asserted, that the British Islands, of which they were the head, should be considered as a fifth and co-ordinate nation, with an equal vote; and every argument of truth or fable was introduced to exalt the dignity of their country. Including England, Scotland, Wales, the four kingdoms of Ireland, and the Orkneys, the British Islands are decorated with eight royal crowns, and discriminated by four or five languages, English, Welsh, Cornish, Scotch, Irish, &c. The greater island from north to south measures 800 miles, or 40 days journey; and England alone contains 32 counties, and 52,000 parish churches, (a bold account!) besides cathedrals, colleges, priories, and hospitals. They celebrate the mission of St. Joseph of Arimathea, the birth of Constantine, and the legantine powers of the two primates, without forgetting the testimony of Bartholomy de Glanville (A. D. 1360), who reckons only four Christian kingdoms, 1. of Rome, 2. of Constantinople, 3. of Ireland, which had been transferred to the English monarchs, and, 4. of Spain. Our countrymen prevailed in the council, but the victories of Henry V. added much weight to their arguments. The adverse pleadings were found at Constance by Sir Robert Wingfield, ambassador from Henry VIII. to the emperor Maximilian I. and by him printed in 1517 at Louvain. From a Leipsic MS. they are more correctly published in the Collection of Von der Hardt, tom. v; but I have only seen Lenfant's abstract of these acts (Concile de Constance, tom. ii. p. 447. 453, &c.).

<sup>76</sup> The histories of the three successive councils, Pisa, Constance, and Basil, have been written with a tolerable degree of candor, industry, and elegance, by a Protestant minister, M. Lenfant, who retired from France to Berlin. They form six volumes in quarto; and as Basil is the worst, so Constance is the best, part of the collection.

CHAP.

LXX.

Eugenius

IV.

A.D. 1431.

Nicholas

V.

A.D. 1447.

Last revolt

of Rome,

A.D. 1434,

May 29...

October 26.

resumed by Martin the fifth,<sup>77</sup> and his image and superscription introduce the series of the papal medals. Of his two immediate successors, Eugenius the fourth was the *last* pope expelled by the tumults of the Roman people,<sup>78</sup> and Nicholas the fifth, the *last* who was importuned by the presence of a Roman emperor.<sup>79</sup> I. The conflict of Eugenius, with the fathers of Basil, and the weight or apprehension of a new excise, emboldened and provoked the Romans to usurp the temporal government of the city. They rose in arms, elected seven governors of the republic, and a constable of the Capitol; imprisoned the pope's nephew; besieged his person in the palace; and shot volleys of arrows into his bark as he escaped down the Tyber in the habit of a monk. But he still possessed in the castle of St. Angelo a faithful garrison and a train of artillery: their batteries incessantly thundered on the city, and a bullet more dexterously pointed broke down the barricade of the bridge, and scattered with a single shot the heroes of the republic. Their constancy was exhausted by a rebellion of five months. Under the tyranny of the Ghibeline nobles, the wisest patriots regretted the dominion of the church; and their repentance was unanimous and effectual. The troops of St. Peter again occupied the Capitol; the magistrates departed to their homes; the most guilty were executed or exiled; and the legate, at the head of two thousand foot and four thousand horse, was saluted as the father of the city. The synods of Ferrara and Florence, the fear or resentment of Eugenius, prolonged his absence; he was received by a submissive people; but the pontiff understood from the acclamations of his triumphal entry, that to secure their loyalty and his own repose, he must grant without delay the abolition of the odious

<sup>77</sup> See the xxviii Dissertation of the Antiquities of Muratori, and the 1st Instruction of the Science des Medailles of the Pere Joubert and the Baron de la Bastie. The Metallic History of Martin V. and his successors, has been composed by two monks, Moulinet a Frenchman, and Bonanni an Italian: but I understand, that the first part of the series is restored from more recent coins.

<sup>78</sup> Besides the lives of Eugenius IV. (Rerum Ital. tom. iii. P. i. p. 869. and tom. xxv. p. 256), the Diaries of Paul Petroni and Stephen Infessura are the best original evidence for the revolt of the Romans against Eugenius IV. The former, who lived at the time and on the spot, speaks the language of a citizen, equally afraid of priestly and popular tyranny.

<sup>79</sup> The coronation of Frederic III. is described by Lenfant (Concile de Basle, tom. ii. p. 276...288), from Aeneas Sylvius, a spectator and actor in that splendid scene.



excise. II. Rome was restored, adorned, and enlightened, by the peaceful reign of Nicholas the fifth. In the midst of these laudable occupations, the pope was alarmed by the approach of Frederic the third of Austria; though his fears could not be justified by the character or the power of the Imperial candidate. After drawing his military force to the metropolis, and imposing the best security of oaths<sup>80</sup> and treaties, Nicholas received with a smiling countenance the faithful advocate and vassal of the church. So tame were the times, so feeble was the Austrian, that the pomp of his coronation was accomplished with order and harmony: but the superfluous honour was so disgraceful to an independent nation, that his successors have excused themselves from the toilsome pilgrimage to the Vatican; and rest their Imperial title on the choice of the electors of Germany.

CHAP.  
LXX.

Last coronation of a German emperor, Frederic III.  
A. D. 1452.  
March 18.

A citizen has remarked, with pride and pleasure, that the king of the Romans, after passing with a slight salute the cardinals and prelates who met him at the gate, distinguished the dress and person of the senator of Rome; and in this last farewell, the pageants of the empire and the republic were clasped in a friendly embrace.<sup>81</sup> According to the laws of Rome,<sup>82</sup> her first magistrate was required to be a doctor of laws, an alien, of a place at least forty miles from the city; with whose inhabitants he must not be connected in the third canonical degree of blood or alliance. The election was annual: a severe scrutiny was instituted into the conduct of the departing senator; nor could he be recalled to the same office till after the expiration of two years. A liberal salary of three thousand florins was assigned for his expense and reward; and his public appearance represented the majesty of the republic. His robes were of gold brocade

The statutes and government of Rome.

<sup>80</sup> The oath of fidelity imposed on the emperor by the pope, is recorded and sanctified in the Clementines (l. ii. tit. ix.) and Æneas Sylvius, who objects to this new demand, could not foresee, that in a few years he should ascend the throne, and imbibe the maxims, of Boniface VIII.

<sup>81</sup> Lo senatore di Roma, vestito di broccato con quella heretta, e con quelle maniche, et ornamenti di pelle, co' quali va alle feste di Testaccio e Nagonne, might escape the eye of Æneas Sylvius, but he is viewed with admiration and complacency by the Roman citizen (Diario di Stephano Infessura, p. 1133).

<sup>82</sup> See in the statutes of Rome, the *senator and three judges* (l. i. c. 3..14), the *conservators* (l. i. c. 15, 16, 17. l. iii. c. 4), the *caporioni* (l. i. c. 18. l. iii. c. 8), the *secret council* (l. iii. c. 2), the *common council* (l. iii. c. 3). The title of *feuds, defiances, acts of violence, &c.* is spread through many a chapter (c. 14.. 40.) of the second book.



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or crimson velvet, or in the summer season of a lighter silk; he bore in his hand an ivory sceptre; the sound of trumpets announced his approach; and his solemn steps were preceded at least by four lictors or attendants, whose red wands were enveloped with bands or streamers of the golden colour or livery of the city. His oath in the Capitol proclaims his right and duty, to observe and assert the laws, to control the proud, to protect the poor, and to exercise justice and mercy within the extent of his jurisdiction. In these useful functions he was assisted by three learned strangers; the two *collaterals*, and the judge of criminal appeals: their frequent trials of robberies, rapes, and murders, are attested by the laws; and the weakness of these laws connives at the licentiousness of private feuds and armed associations for mutual defence. But the senator was confined to the administration of justice: the Capitol, the treasury, and the government of the city and its territory were entrusted to the three *conservators*, who were changed four times in each year: the militia of the thirteen regions assembled under the banners of their respective chiefs, or *caporioni*; and the first of these was distinguished by the name and dignity of the *prior*. The popular legislature consisted of the secret and the common councils of the Romans. The former was composed of the magistrates and their immediate predecessors, with some fiscal and legal officers, and three classes of thirteen, twenty-six, and forty, counsellors; amounting in the whole to about one hundred and twenty persons. In the common council all male citizens had a right to vote; and the value of their privilege was enhanced by the care with which any foreigners were prevented from usurping the title and character of Romans. The tumult of a democracy was checked by wise and jealous precautions: except the magistrates, none could propose a question; none were permitted to speak, except from an open pulpit or tribunal; all disorderly acclamations were suppressed; the sense of the majority was decided by a secret ballot; and their decrees were promulgated in the venerable name of the Roman senate and people. It would not be easy to assign a period in which this theory of government has been reduced to accurate and constant practice, since the establishment of order has been gradually connected with the decay of liber-

ty. But in the year one thousand five hundred and eighty, the ancient statutes were collected, methodised in three books, and adapted to present use, under the pontificate, and with the approbation, of Gregory the thirteenth:<sup>83</sup> this civil and criminal code is the modern law of the city; and, if the popular assemblies have been abolished, a foreign senator, with the three conservators, still resides in the palace of the Capitol.<sup>84</sup> The policy of the Cæsars has been repeated by the popes; and the bishop of Rome affected to maintain the form of a republic, while he reigned with the absolute powers of a temporal, as well as spiritual, monarch.

It is an obvious truth, that the times must be suited to extraordinary characters, and that the genius of Cromwell or Retz might now expire in obscurity. The political enthusiasm of Rienzi had exalted him to a throne; the same enthusiasm, in the next century, conducted his imitator to the gallows. The birth of Stephen Porcaro was noble, his reputation spotless; his tongue was armed with eloquence, his mind was enlightened with learning; and he aspired, beyond the aim of vulgar ambition, to free his country and immortalize his name. The dominion of priests is most odious to a liberal spirit: every scruple was removed by the recent knowledge of the fable and forgery of Constantine's donation; Petrarch was now the oracle of the Italians; and as often as Porcaro revolved the ode which describes the patriot and hero of Rome, he applied to himself the visions of the prophetic bard. His first trial of the popular feelings was at the funeral of Eugenius the fourth: in an elaborate speech he called the Romans to liberty and arms; and they listened with apparent pleasure, till Porcaro was interrupted and answered by a grave advocate, who pleaded for the church and state. By every law the seditious orator was guilty of treason; but the benevolence of the new pontiff,

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Conspiracy of  
Porcaro,  
A. D.  
1453.  
January 9.

<sup>83</sup> *Statuta almæ Urbis Romæ Auctoritate S. D. N. Gregorii XIII. Pont. Max. a Senatû Populoque Rom. reformata et edita. Romæ, 1580, in folio.* The obsolete, repugnant statutes of antiquity, were confounded in five books, and Lucas Pætus, a lawyer and antiquarian, was appointed to act as the modern Tribonian. Yet I regret the old code, with the rugged crust of freedom and barbarism.

<sup>84</sup> In my time (1765), and in M. Grosley's (*Observations sur l'Italie*, tom. ii. p. 361), the senator of Rome was M. Bielke, a noble Swede, and a proselyte to the Catholic faith. The pope's right to appoint a senator and the conservator is implied, rather than affirmed, in the Statutes.

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who viewed his character with pity and esteem, attempted by an honourable office to convert the patriot into a friend. The inflexible Roman returned from Anagni with an increase of reputation and zeal; and, on the first opportunity, the games of the place Navona, he tried to inflame the casual dispute of some boys and mechanics into a general rising of the people. Yet the humane Nicholas was still averse to accept the forfeit of his life; and the traitor was removed from the scene of temptation to Bologna, with a liberal allowance for his support, and the easy obligation of presenting himself each day before the governor of the city. But Porcaro had learned from the younger Brutus, that with tyrants no faith or gratitude should be observed: the exile declaimed against the arbitrary sentence; a party and a conspiracy were gradually formed; his nephew, a daring youth, assembled a band of volunteers; and on the appointed evening a feast was prepared at his house for the friends of the republic. Their leader, who had escaped from Bologna, appeared among them in a robe of purple and gold: his voice, his countenance, his gestures, bespoke the man who had devoted his life or death to the glorious cause. In a studied oration, he expatiated on the motives and the means of their enterprise: the name and liberties of Rome; the sloth and pride of their ecclesiastical tyrants; the active or passive consent of their fellow-citizens; three hundred soldiers and four hundred exiles, long exercised in arms or in wrongs; the licence of revenge to edge their swords, and a million of ducats to reward their victory. It would be easy (he said), on the next day, the festival of the Epiphany, to seize the pope and his cardinals before the doors, or at the altar, of St. Peter's; to lead them in chains under the walls of St. Angelo; to extort by the threat of their instant death a surrender of the castle; to ascend the vacant Capitol; to ring the alarm-bell; and to restore in a popular assembly the ancient republic of Rome. While he triumphed, he was already betrayed. The senator, with a strong guard, invested the house: the nephew of Porcaro cut his way through the crowd; but the unfortunate Stephen was drawn from a chest, lamenting that his enemies had anticipated by three hours the execution of his design. After such manifest and repeated guilt, even the mercy of Nicholas was silent. Por-

caro, and nine of his accomplices, were hanged without the benefit of the sacraments ; and amidst the fears and invectives of the papal court, the Romans pitied, and almost applauded, these martyrs of their country.<sup>85</sup> But their applause was mute, their pity ineffectual, their liberty for ever extinct ; and, if they have since risen in a vacancy of the throne or a scarcity of bread, such accidental tumults may be found in the bosom of the most abject servitude.

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But the independence of the nobles, which was fomented by discord, survived the freedom of the commons, which must be founded in union. A privilege of rapine and oppression was long maintained by the barons of Rome ; their houses were a fortress and a sanctuary : and the ferocious train of banditti and criminals whom they protected from the law, repaid the hospitality with the service of their swords and daggers. The private interest of the pontiffs, or their nephews, sometimes involved them in these domestic feuds. Under the reign of Sixtus the fourth, Rome was distracted by the battles and sieges of the rival houses : after the conflagration of his palace, the protonotary Colonna was tortured and beheaded ; and Savelli, his captive friend, was murdered on the spot, for refusing to join in the acclamations of the victorious Ursini.<sup>86</sup> But the popes no longer trembled in the Vatican : they had strength to command, if they had resolution to claim, the obedience of their subjects ; and the strangers, who observed these partial disorders, admired the easy taxes and wise administration of the ecclesiastical state.<sup>87</sup>

Last disorders of the nobles of Rome.

85 Besides the curious though concise narrative of Machiavel (*Istoria Fiorentina*, l. vi. Opere, tom. i. p. 210, 211. edit. Londra, 1747, in 4to), the Porcarian conspiracy is related in the Diary of Stephen Infessura (*Her. Ital.* tom. iii. P. ii. p. 1134, 1135), and in a separate tract by Leo Baptista Aiberi (*Her. Ital.* tom. xxv. p. 609..614). It is amusing to compare the style and sentiments of the courtier and citizen. *Facinus profecto quo . . . neque periculo horribilius, neque audaciâ detestabilius, neque crudelitate tetrius, a quoquam perditissimo uspiam excogitatum sit . . . Perdetto la vita quell' huomo da bene, e amatore dello bene et libertâ di Roma.*

86 The disorders of Rome, which were much inflamed by the partiality of Sixtus IV. are exposed in the Diaries of two spectators, Stephen Infessura, and an anonymous citizen. See the troubles of the year 1484, and the death of the protonotary Colonna, in tom. iii. P. ii. p. 1083. 1158.

87 *Est toute la terre de l'église troublée pour cette partialité (des Colones et des Ursins), come nous dirions Luce et Grammont, ou ca Hollande Houc et Caballan ; et quand ce ne seroit ce disierend la terre de l'église seroit la plus heureuse habitation pour les sujets, qu'il soit dans tout le monde (car ils ne payent ni tailles ni gueres autres choses), et seroient toujours bien conduits (car*



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The popes  
acquire the  
absolute do-  
minion of

Rome,  
A. D.  
1500, &c.

The spiritual thunders of the Vatican depend on the force of opinion: and, if that opinion be supplanted by reason or passion, the sound may idly waste itself in the air; and the helpless priest is exposed to the brutal violence of a noble or a plebeian adversary. But after their return from Avignon, the keys of St. Peter were guarded by the sword of St. Paul. Rome was commanded by an impregnable citadel: the use of cannon is a powerful engine against popular seditions: a regular force of cavalry and infantry was enlisted under the banners of the pope: his ample revenues supplied the resources of war: and, from the extent of his domain, he could bring down on a rebellious city an army of hostile neighbours and loyal subjects.<sup>88</sup> Since the union of the duchies of Ferrara and Urbino, the ecclesiastical state extends from the Mediterranean to the Adriatic, and from the confines of Naples to the banks of the Po; and as early as the sixteenth century, the greater part of that spacious and fruitful country acknowledged the lawful claims and temporal sovereignty of the Roman pontiffs. Their claims were readily deduced from the genuine, or fabulous, donations of the darker ages: the successive steps of their final settlement would engage us too far in the transactions of Italy, and even of Europe; the crimes of Alexander the sixth, the martial operations of Julius the second, and the liberal policy of Leo the tenth, a theme which has been adorned by the pens of the noblest historians of the times.<sup>89</sup> In the first period of their conquests, till the expedition of Charles the eighth, the popes might successfully wrestle with the adjacent princes and states, whose military force was equal, or inferior, to their own. But as soon as the monarchs of France, Germany, and Spain, contended with gi-

*toujours les papes sont sages et bien conseillés*); mais très souvent en advient de grands et cruels meurtres et pilleries.

88 By the œconomy of Sixtus V. the revenue of the ecclesiastical state was raised to two millions and an half of Roman crowns (*Vira*, tom. ii. p. 291... 296); and so regular was the military establishment, that in one month Clement VIII. could invade the duchy of Ferrara with three thousand horse and twenty thousand foot (tom. iii. p. 64). Since that time (A. D. 1597), the papal arms are happily rusted; but the revenue must have gained some nominal increase.

89 More especially by Gucciardini and Machiavel; in the general history of the former, in the Florentine history, the Prince, and the political discourses of the latter. These with their worthy successors, Fra-Paolo and Davilla, were justly esteemed the first historians of modern languages, till, in the present age, Scotland arose, to dispute the prize with Italy herself.

gantic arms for the dominion of Italy, they supplied what art the deficiency of strength; and concealed, in a labyrinth of wars and treaties, their aspiring views, and the immortal hope of chasing the Barbarians beyond the Alps. The nice balance of the Vatican was often subverted by the soldiers of the North and West, who were united under the standard of Charles the fifth: the feeble and fluctuating policy of Clement the seventh exposed his person and dominions to the conqueror; and Rome was abandoned seven months to a lawless army, more cruel and rapacious than the Goths and Vandals.<sup>90</sup> After this severe lesson, the popes contracted their ambition, which was almost satisfied, resumed the character of a common parent, and abstained from all offensive hostilities, except in an hasty quarrel, when the vicar of Christ and the Turkish sultan were armed at the same time against the kingdom of Naples.<sup>91</sup> The French and Germans at length withdrew from the field of battle: Milan, Naples, Sicily, Sardinia, and the sea-coast of Tuscany, were firmly possessed by the Spaniards; and it became their interest to maintain the peace and dependence of Italy, which continued almost without disturbance from the middle of the sixteenth, to the opening of the eighteenth, century. The Vatican was swayed and protected by the religious policy of the Catholic king: his prejudice and interest disposed him in every dispute to support the prince against the people; and instead of the encouragement, the aid, and the asylum, which they obtained from the adjacent states, the friends of liberty, or the enemies of law, were enclosed on all sides within the iron circle of despotism. The long habits of obedience and education subdued the turbulent spirit of the nobles and commons of Rome. The barons forgot the arms and factions of their ancestors, and insensibly became the servants of luxury and government. Instead of maintaining a crowd of tenants and followers, the produce

90 In the history of the Gothic siege, I have compared the Barbarians with the subjects of Charles V. (vol. iv. p. 129...131); an anticipation, which, like that of the Tartar conquests, I indulged with the less scruple, as I could scarcely hope to reach the conclusion of my work.

91 The ambitious and feeble hostilities of the Caraffa pope, Paul IV. may be seen in Thuanus (l. xvi...xviii.) and Giannone (tom. iv. p. 149...163). Those Catholic bigots, Philip II. and the duke of Alva, presumed to separate the Roman prince from the vicar of Christ: yet the holy character, which would have sanctified his victory, was decently applied to protect his defeat.

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of their estates was consumed in the private expenses, which multiply the pleasures, and diminish the power, of the lord.<sup>92</sup> The Colonna and Ursini vied with each other in the decoration of their palaces and chapels; and their antique splendour was rivalled or surpassed by the sudden opulence of the papal families. In Rome the voice of freedom and discord is no longer heard; and, instead of the foaming torrent, a smooth and stagnant lake reflects the image of idleness and servitude.

The eccle-  
siastical  
govern-  
ment.

A Christian, a philosopher,<sup>93</sup> and a patriot, will be equally scandalized by the temporal kingdom of the clergy; and the local majesty of Rome, the remembrance of her consuls and triumphs, may seem to embitter the sense, and aggravate the shame, of her slavery. If we calmly weigh the merits and defects of the ecclesiastical government, it may be praised in its present state as a mild, decent, and tranquil system, exempt from the dangers of a minority, the sallies of youth, the expenses of luxury, and the calamities of war. But these advantages are overbalanced by a frequent, perhaps a septennial, election of a sovereign, who is seldom a native of the country: the reign of a *young* statesman of threescore, in the decline of his life and abilities, without hope to accomplish, and without children to inherit, the labours of his transitory reign. The successful candidate is drawn from the church, and even the convent; from the mode of education and life the most adverse to reason, humanity, and freedom. In the trammels of servile faith, he has learned to believe because it is absurd to revere all that is contemptible, and to despise whatever might deserve the esteem of a rational being; to punish error as a crime, to reward mortification and celibacy, as the first of virtues; to place the saints of the kalendar<sup>94</sup> above the heroes of Rome

92 This gradual change of manners and expense, is admirably explained by Dr. Adam Smith (*Wealth of Nations*, vol. i. p. 495...504), who proves, perhaps too severely, that the most salutary effects have flowed from the meanest and most selfish causes.

93 Mr. Hume (*Hist. of England*, vol. i. p. 389.) too hastily concludes, that if the civil and ecclesiastical powers be united in the same person, it is of little moment whether he be styled prince or prelate, since the temporal character will always predominate.

94 A protestant may disdain the unworthy preference of St. Francis or St. Dominic, but he will not rashly condemn the zeal or judgment of Sixtus V. who placed the statues of the apostles, St. Peter and St. Paul, on the vacant columns of Trajan and Antonine.

and the sages of Athens; and to consider the missal, or the crucifix, as more useful instruments than the plough or the loom. In the office of nuncio, or the rank of cardinal, he may acquire some knowledge of the world, but the primitive stain will adhere to his mind and manners; from study and experience he may suspect the mystery of his profession; but the sacerdotal artist will imbibe some portion of the bigotry which he inculcates. The genius of Sixtus the fifth<sup>95</sup> burst from the gloom of a Franciscan cloister. In a reign of five years, he exterminated the outlaws and banditti, abolished the *profane* sanctuaries of Rome,<sup>96</sup> formed a naval and military force, restored and emulated the monuments of antiquity, and after a liberal use and large encrease of the revenue, left five millions of crowns in the castle of St. Angelo. But his justice was sullied with cruelty, his activity was prompted by the ambition of conquest; after his decease, the abuses revived; the treasure was dissipated; he entailed on posterity thirty-five new taxes and the venality of offices; and, after his death, his statue was demolished by an ungrateful, or an injured, people.<sup>97</sup> The wild and original character of Sixtus the fifth stands alone in the series of the pontiffs: the maxims and effects of their temporal government may be collected from the positive and comparative view of the arts and philosophy, the agriculture and trade, the wealth and population, of the ecclesiastical state.

95 A wandering Italian, Gregorio Leti, has given the *Vita di Sisto-Quinto* (Amstel. 1721, 3 vols. in 12mo), a copious and amusing work, but which does not command our absolute confidence. Yet the character of the man, and the principal facts, are supported by the *Annals of Spondanus* and *Muratori* (A. D. 1585...1590), and the contemporary history of the great Thuanus, (l. lxxxii. c. 1, 2. l. lxxxiv. c. 10. l. c. c. 8.)

96 These privileged places, the *quartieri* or *franchises* were adopted from the Roman nobles by the foreign ministers. Julius II. had once abolished the *abominandum et detestandum franchitiarum hujusmodi nomen*; and after Sixtus V. they again revived. I cannot discern either the justice or magnanimity of Louis XIV. who in 1687 sent his ambassador, the marquis de Lavardin, to Rome, with an armed force of a thousand officers, guards, and domestics, to maintain this iniquitous claim, and insult pope Innocent XI. in the heart of his capital (*Vita di Sisto V.* tom. iii. p. 262...278. *Muratori, Annali d'Italia*, tom. xv. p. 494...496. and *Voltaire, Siecle de Louis XIV.* tom. ii. c. 14. p. 58, 59).

97 This outrage produced a decree, which was inscribed on marble, and placed in the Capitol. It is expressed in a style of manly simplicity and freedom; *Si quis, sive privatus, sive magistratum gerens de collocandâ vivo pontifici statuâ mentionem facere ausit, legitimo S. P. Q. R. decreto in perpetuum infamis et publicorum munerum expers esto.* MDXC. mense Augusto (*Vita di Sisto V.* tom. iii. p. 469). I believe that this decree is still observed, and I know that every monarch who deserves a statue, should himself impose the prohibition.



CHAP. For myself, it is my wish to depart in charity with all man-  
 LXX. kind, nor am I willing, in these last moments, to offend even  
 the pope and clergy of Rome.<sup>98</sup>

98 The histories of the church, Italy, and Christendom, have contributed to the chapter which I now conclude. In the original Lives of the Popes, we often discover the city and republic of Rome; and the events of the xivth and xvth centuries are preserved in the rude and domestic chronicles which I have carefully inspected, and shall recapitulate in the order of time.

1. Monaldeschi (Ludovici Borcomitis) *Fragmenta Annalium Roman.* A. D. 1328, in the *Scriptores Rerum Italicarum* of Muratori, tom. xii. p. 525. N. B. The credit of this fragment is somewhat hurt by a singular interpolation, in which the author relates *his own death* at the age of 115 years.
2. *Fragmenta Historiæ Romanæ* (vulgo *Thomas Fortifiocæ*), in *Romana Dialecto vulgari* (A. D. 1327...1354, in Muratori, *Antiquitat medii Ævi Italiæ*, tom. iii. p. 247...548): the authentic ground-work of the history of Rienzi.
3. Delphini (Gentilis) *Diarium Romanum* (A. D. 1370...1410), in the *Rerum Italicarum*, tom. iii. P. ii. p. 846.
4. Antonii (Petri) *Diarium Rom.* (A. D. 1404...1417), tom. xxiv. p. 969.
5. Petroni (Pauli) *Miscellanea Historica Romana* (A. D. 1433...1446), tom. xxiv. p. 1101.
6. Volaterrani (Jacob.) *Diarium Rom.* (A. D. 1472...1484), tom. xxiii. p. 81.
7. Anonymi *Diarium Urbis Romæ* (A. D. 1481...1492), tom. iii. P. ii. p. 1069.
8. Infessuræ (Stephani) *Diarium Romanum* (A. D. 1294, or 1378...1494), tom. iii. P. ii. p. 1109.
9. *Historia Arcana Alexandri VI. sive Excerpta ex Diario Joh. Burcardi* (A. D. 1492...1503), edita a Godefr. Guilhel. Leibnizio, Hanover, 1697, in 4to. The large and valuable Journal of Burchard might be completed from the MSS. in different libraries of Italy and France (M. de Fonce-magne, in the *Memoires de l'Acad. des. Inscript.* tom. xvii. p. 597...606).

Except the last, all these fragments and diaries are inserted in the Collections of Muratori, my guide and master in the history of Italy. His country, and the public, are indebted to him for the following works on that subject: 1. *Rerum Italicarum Scriptores* (A. D. 500...1500), *quorum potissima pars nunc primum in lucem prodit*, &c. xxviii. vols. in folio, Milan, 1723...1738. 1751. A volume of chronological and alphabetical tables is still wanting as a key to this great work, which is yet in a disorderly and defective state. 2. *Antiquitates Italiæ medii Ævi*, vi vols. in folio, Milan, 1738...1743, in lxxv curious dissertations on the manners, government, religion, &c. of the Italians of the darker ages, with a large supplement of charters, chronicles, &c. 3. *Dissertioni sopra le Antiquità Italiane*, iii vols. in 4to, Milano, 1751, a free version by the author, which may be quoted with the same confidence as the Latin text of the Antiquities. 4. *Annali d'Italia*, xviii vols. in octavo, Milan, 1753...1756, a dry, though accurate and useful, abridgement of the history of Italy from the birth of Christ to the middle of the xviii century. 5. *Dell' Antichità Estense et Italiane*, ii vols. in folio, Modena, 1717-1740. In the history of this illustrious race, the parent of our Brunswick kings, the critic is not seduced by the loyalty or gratitude of the subject. In all his works, Muratori approves himself a diligent and laborious writer, who aspires above the prejudices of a Catholic priest. He was born in the year 1672, and died in the year 1750, after passing near sixty years in the libraries of Milan and Modena (*Vita del Proposto Ludovico Antonio Muratori*, by his nephew and successor Gian. Francesco Soli Muratori, Venezia, 1756, in 4to).

## CHAP. LXXI.

*Prospect of the Ruins of Rome in the Fifteenth Century....Four Causes of Decay and Destruction...Example of the Coliseum...Renovation of the City...Conclusion of the whole Work.*

IN the last days of pope Eugenius the fourth, two of his servants, the learned Poggius<sup>1</sup> and a friend, ascended the Capitoline hill; reposed themselves among the ruins of columns and temples; and viewed from that commanding spot the wide and various prospect of desolation.<sup>2</sup> The place and the object gave ample scope for moralising on the vicissitudes of fortune, which spares neither man nor the proudest of his works, which buries empires and cities in a common grave; and it was agreed, that in proportion to her former greatness, the fall of Rome was the more awful and deplorable. “ Her primæval state, such as she might appear in a remote age, when Evander entertained the stranger of Troy,<sup>3</sup> has been delineated by the fancy of Virgil. “ This Tarpeian rock was then a savage and solitary thick-et: in the time of the poet, it was crowned with the golden roofs of a temple; the temple is overthrown, the gold has been pillaged, the wheel of fortune has accomplished her revolution, and the sacred ground is again disfigured with thorns and brambles. The hill of the Capitol, on which we sit, was formerly the head of the Roman empire, the citadel of the earth, the terror of kings; illustrated by the footsteps of so many triumphs, enriched with the spoils and tributes of so many nations. This spectacle of the world, how is it fallen! how changed! how defaced! the path of victory is obliterated by vines, and the benches of the senators are concealed by a dung-hill. Cast your eyes on the Palatine hill, and seek among the shapeless

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View and  
discourse  
of Poggius  
from the  
Capitoline  
hill, A. D.  
1430.

1 I have already (not. 50, 51. on chap. 65.) mentioned the age, character, and writing of Poggius; and particularly noticed the date of this elegant moral lecture on the varieties of fortune.

2 Consedimus in ipsis Tarpeie arcis ruinis, pone ingens portæ cujusdam, ut pute, templi, marmoreum limen, plurimasque passim con fractas columnas, unde magnâ ex parte prospectus urbis patet, (p. 5).

3 Æneid viii. 97...369. This ancient picture, so artfully introduced, and so exquisitely finished, must have been highly interesting to an inhabitant of Rome; and our early studies allow us to sympathise in the feelings of a Roman.

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“ and enormous fragments, the marble theatre, the obelisks, the colossal statues, the porticoes of Nero’s palace: survey the other hills of the city, the vacant space is interrupted only by ruins and gardens. The forum of the Roman people, where they assembled to enact their laws and elect their magistrates, is now enclosed for the cultivation of pot-herbs, or thrown open for the reception of swine and buffaloes. The public and private edifices, that were founded for eternity, lie prostrate, naked, and broken, like the limbs of a mighty giant; and the ruin is the more visible, from the stupendous relics that have survived the injuries of time and fortune.”<sup>4</sup>

His description of the ruins.

These relics are minutely described by Poggius, one of the first who raised his eyes from the monuments of legendary, to those of classic, superstition.<sup>5</sup> 1. Besides a bridge, an arch, a sepulchre, and the pyramid of Cestius, he could discern, of the age of the republic, a double row of vaults in the salt-office of the Capitol, which were inscribed with the name and munificence of Catulus. 2. Eleven temples were visible in some degree, from the perfect form of the Pantheon, to the three arches and a marble column of the temple of peace, which Vespasian erected after the civil wars and the Jewish triumph. 3. Of the number, which he rashly defines, of seven *thermæ* or public baths, none were sufficiently entire to represent the use and distribution of the several parts; but those of Diocletian and Antoninus Caracalla still retained the titles of the founders, and astonished the curious spectator, who, in observing their solidity and extent, the variety of marbles, the size and multitude of the columns, compared the labour and expense with the use and importance. Of the baths of Constantine, of Alexander, of Domitian, or rather of Titus, some vestige might yet be found. 4. The triumphal arches of Titus, Severus, and Constantine, were entire, both the structure and the inscriptions; a falling fragment was honoured with the name of Trajan; and two arches, then extant, in the Flaminian way, have been ascribed to the baser memory of Faustina and Gallienus.

4 Capitulum adeo . . . immutatum ut vineæ in senatorum subsellia succederent, stercorum ac purgamentorum receptaculum factum. Respice ad Palatinum montem . . . vasta rudera . . . cæteros colles perlustra omnia vacua ædificiis, ruinis vineisque oppleta conspicias (Poggius de Varietat. Fortunæ, p. 21).

5 See Poggius, p. 8...22.

5. After the wonder of the Coliseum, Poggius might have overlooked a small amphitheatre of brick, most probably for the use of the prætorian camp: the theatres of Marcellus and Pompey were occupied in a great measure by public and private buildings; and in the Circus, Agonalis and Maximus, little more than the situation and the form could be investigated. 6. The columns of Trajan and Antonine were still erect; but the Egyptian obelisks were broken or buried. A people of gods and heroes, the workmanship of art, was reduced to one equestrian figure of gilt brass, and to five marble statues, of which the most conspicuous were the two horses of Phidias and Praxiteles. 7. The two mausoleums or sepulchres of Augustus and Hadrian could not totally be lost; but the former was only visible as a mound of earth; and the latter, the castle of St. Angelo, had acquired the name and appearance of a modern fortress. With the addition of some separate and nameless columns, such were the remains of the ancient city: for the marks of a more recent structure might be detected in the walls, which formed a circumference of ten miles, included three hundred and seventy-nine turrets, and opened into the country by thirteen gates.

This melancholy picture was drawn above nine hundred years after the fall of the Western empire, and even of the Gothic kingdom of Italy. A long period of distress and anarchy, in which empire, and arts, and riches, had migrated from the banks of the Tyber, was incapable of restoring or adorning the city; and, as all that is human must retrograde if it do not advance, every successive age must have hastened the ruin of the works of antiquity. To measure the progress of decay, and to ascertain at each æra, the state of each edifice, would be an endless and useless labour, and I shall content myself with two observations, which will introduce a short enquiry into the general causes and effects. 1. Two hundred years before the eloquent complaint of Poggius, an anonymous writer composed a description of Rome.<sup>6</sup>

Gradual  
decay of  
of Rome.

6 Liber de Mirabilibus Romæ, ex Registro Nicolai Cardinalis de Arragoniâ, in Bibliothecâ St. Isidori Armario IV. No. 69. This treatise, with some short but pertinent notes, has been published by Montfaucon (*Diarium Italicum*, p. 283...301), who thus delivers his own critical opinion: *Scriptor xliimi circiter sæculi, ut ibidem notatur; antiquariæ rei imperitus, et, ut ab illo ævo, nugis et anilibus fabellis refertus: sed, quia monumenta quæ iis temporibus*



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His ignorance may repeat the same objects under strange and fabulous names. Yet this barbarous topographer had eyes and ears, he could observe the visible remains, he could listen to the tradition of the people, and he distinctly enumerates seven theatres, eleven baths, twelve arches, and eighteen palaces, of which many had disappeared before the time of Poggius. It is apparent, that many stately monuments of antiquity survived till a late period,<sup>7</sup> and that the principles of destruction acted with vigorous and encreasing energy in the thirteenth and fourteenth centuries. 2. The same reflection must be applied to the three last ages; and we should vainly seek the Septizonium of Severus,<sup>8</sup> which is celebrated by Petrarch, and the antiquarians of the sixteenth century. While the Roman edifices were still entire, the first blows, however weighty and impetuous, were resisted by the solidity of the mass and the harmony of the parts; but the slightest touch would precipitate the fragments of arches and columns, that already nodded to their fall.

Four  
causes of  
destruction:

After a diligent enquiry, I can discern four principal causes of the ruin of Rome, which continued to operate in a period of more than a thousand years. I. The injuries of time and nature. II. The hostile attacks of the Barbarians and Christians. III. The use and abuse of the materials. And, IV. The domestic quarrels of the Romans.

I. The injuries of nature;

I. The art of man is able to construct monuments far more permanent than the narrow span of his own existence: yet these monuments, like himself, are perishable and frail; and in the boundless annals of time, his life and his labours must equally be measured as a fleeting moment. Of a simple and solid edifice, it is not easy however to circumscribe the duration. As the wonders of ancient days, the pyramids<sup>9</sup> attracted the curiosity of the ancients: an hundred genera-

*Romæ supererant pro modulo recensit, non parum inde lucis mutuabitur qui Romanis antiquitatibus indagandis operam navabit* (p. 283).

7 The Pere Mabillon (*Analecta*, tom. iv. p. 502.) has published an anonymous pilgrim of the ninth century, who, in his visit round the churches and holy places of Rome, touches on several buildings, especially porticoes, which had disappeared before the thirteenth century.

8 On the Septizonium, see the *Memoires sur Petrarque* (tom. i. p. 325), Donatus (p. 338), and Nardini (p. 117. 414).

9 The age of the pyramids is remote and unknown, since Diodorus Siculus (tom. i. l. i. c. 44. p. 72) is unable to decide whether they were constructed 1000, or 3400, years before the clxxxth Olympiad. Sir John Marsham's contracted scale of the Egyptian dynasties would fix them about 3000 years before Christ (*Canon. Chronicus*, p. 47).

tions, the leaves of autumn,<sup>10</sup> have dropt into the grave; and after the fall of the Pharaohs and Ptolemies, the Cæsars and caliphs, the same pyramids stand erect and unshaken above the floods of the Nile. A complex figure of various and minute parts is more accessible to injury and decay; and the silent lapse of time is often accelerated by hurricanes and earthquakes, by fires and inundations. The air and earth have doubtless been shaken; and the lofty turrets of Rome have tottered from their foundations; but the seven hills do not appear to be placed on the great cavities of the globe; nor has the city, in any age, been exposed to the convulsions of nature, which, in the climate of Antioch, Lisbon, or Lima, have crumbled in a few moments the works of ages into dust. Fire is the most powerful agent of life and death: the rapid mischief may be kindled and propagated by the industry or negligence of mankind; and every period of the Roman annals is marked by the repetition of similar calamities. A memorable conflagration, the guilt or misfortune of Nero's reign, continued, though with unequal fury, either six, or nine days.<sup>11</sup> Innumerable buildings, crowded in close and crooked streets, supplied perpetual fuel to the flames; and when they ceased, four only of the fourteen regions were left entire; three were totally destroyed, and seven were deformed by the relics of smoking and lacerated edifices.<sup>12</sup> In the full meridian of empire, the metropolis arose with fresh beauty from her ashes; yet the memory of the old deplored their irreparable losses, the arts of Greece, the trophies of victory, the monuments of primitive or fabulous antiquity. In the days of distress and anarchy, every wound is mortal, every fall irretrievable; nor can the damage be

hurricanes  
and earth-  
quakes;

fires;

10 See the speech of Glaucus in the *Iliad* (z. 146). This natural but melancholy image is familiar to Homer.

11 The learning and criticism of M. des Vignoles (*Histoire Critique de la Republique des Lettres*, tom. viii. p. 74...118 ix. p. 172...187.) dates the fire of Rome from A. D. 64, July 19, and the subsequent persecution of the Christians from November 15, of the same year.

12 Quippe in regiones quatuordecim Roma dividitur, quarum quatuor integræ manebant, tres solo tenus dejectæ: septem reliquis pauca tectorum vestigia supererant, lacera et semiusta. Among the old relics that were irreparably lost, Tacitus enumerates the temple of the moon of Servius Tullius; the fane and altar consecrated by Evander præsentî Herculi; the temple of Jupiter Stator, a vow of Romulus; the palace of Numa; the temple of Vesta cum Penatibus populi Romani. He then deplores the opes tot victoriis quas hæc et Græcarum artium decora . . . multa quæ seniores meminérant, quæ reparari æquibant (*Annal.* xv. 40, 41).

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tions.

restored either by the public care of government or the activity of private interest. Yet two causes may be alleged, which render the calamity of fire more destructive to a flourishing than a decayed city. 1. The more combustible materials of brick, timber, and metals are first melted or consumed; but the flames may play without injury or effect on the naked walls, and massy arches, that have been despoiled of their ornaments. It is among the common and plebeian habitations, that a mischievous spark is most easily blown to a conflagration; but as soon as they are devoured, the greater edifices which have resisted or escaped, are left as so many islands in a state of solitude and safety. From her situation, Rome is exposed to the danger of frequent inundations. Without excepting the Tyber, the rivers that descend from either side of the Appennine have a short and irregular course: a shallow stream in the summer heats: an impetuous torrent, when it is swelled in the spring or winter, by the fall of rain, and the melting of the snows. When the current is repelled from the sea by adverse winds, when the ordinary bed is inadequate to the weight of waters, they rise above the banks, and overspread, without limits or control, the plains and cities of the adjacent country. Soon after the triumph of the first Punic war, the Tyber was increased by unusual rains; and the inundation surpassing all former measure of time and place, destroyed all the buildings that were situate below the hills of Rome. According to the variety of ground, the same mischief was produced by different means; and the edifices were either swept away by the sudden impulse, or dissolved and undermined by the long continuance of the flood.<sup>13</sup> Under the reign of Augustus, the same calamity was renewed; the lawless river overturned the palaces and temples on its banks;<sup>14</sup> and, after the

13 A. U. C. 507, *repentina subversio ipsius Romæ prævenit triumphum Romanorum . . . diversæ ignium aquarumque clades pene absumsere urbem. Nam Tiberis insolitis auctus imbribus et ultra opinione, vel diurnitate vel magnitudine redundans, omnia Romæ ædificia in plano posita delevit. Diversæ qualitates locorum ad unam convenere perniciem: quoniam et quæ segnior inundatio tenuit madefacta dissolvit, et quæ cursus torrentis invenit impulsæ dejecit* (Orosius, Hist. l. iv. c. 11. p. 244. edit. Havercamp). Yet we may observe, that it is the plan and study of the Christian apologist, to magnify the calamities of the pagan world.

14 Vidimus flavum Tiberim, retortis  
Littore Etrusco violenter undis  
Ire dejectum monumenta Regis  
Templaque Vestæ.

(Horat. Carm. I. 2.)

labours of the emperor in cleansing and widening the bed that was encumbered with ruins,<sup>15</sup> the vigilance of his successors was exercised by similar dangers and designs. The project of diverting into new channels the Tyber itself, or some of the dependent streams, was long opposed by superstition and local interests;<sup>16</sup> nor did the use compensate the toil and cost of the tardy and imperfect execution. The servitude of rivers is the noblest and most important victory which man has obtained over the licentiousness of nature;<sup>17</sup> and if such<sup>18</sup> were the ravages of the Tyber under a firm and active government, what could oppose, or who can enumerate, the injuries of the city after the fall of the Western Empire? A remedy was at length produced by the evil itself: the accumulation of rubbish and the earth, that has been washed down from the hills, is supposed to have elevated the plain of Rome, fourteen or fifteen feet, perhaps, above the ancient level;<sup>18</sup> and the modern city is less accessible to the attacks of the river.<sup>19</sup>

II. The crowd of writers of every nation, who impute the destruction of the Roman monuments to the Goths and the Christians, have neglected to enquire how far they were animated by an hostile principle, and how far they possessed the means and the leisure to satiate their enmity. In the preceding volumes of this History, I have described the triumph of barbarism and religion; and I can only resume, in a few words, their real or imaginary connection with the ruin of ancient Rome. Our fancy may create, or adopt, a

II. The hostile attacks of the Barbarians and Christians.

If the palace of Numa, and temple of Vesta, were thrown down in Horace's time, what was consumed of those buildings by Nero's fire could hardly deserve the epithets of *vetustissima* or *incorrupta*.

15 *Ad coerendas inundationes alveum Tiberis laxavit, ac repurgavit, complerem olim ruderibus, et ædificiorum prolapsionibus coarctatum* (Suetonius in Augusto, c. 30).

16 Tacitus (*Annal.* i. 79.) reports the petitions of the different towns of Italy to the senate against the measure: and we may applaud the progress of reason. On a similar occasion, local interests would undoubtedly be consulted: but an English house of commons would reject with contempt the arguments of superstition, "that nature had assigned to the rivers their proper course," &c.

17 See the *Epoques de la Nature* of the eloquent and philosophic Buffon. His picture of Guyana in South America, is that of a new and savage land, in which the waters are abandoned to themselves, without being regulated by human industry (p. 212. 561. quarto edition).

18 In his *Travels in Italy*, Mr. Addison (his works, vol. ii. p. 98. Baskerville's edition) has observed this curious and unquestionable fact.

19 Yet in modern times, the Tyber has sometimes damaged the city; and in the years 1530, 1557, 1598, the *Annals* of Muratori record three mischievous and memorable inundations (tom. xiv. p. 268. 429. tom. xv. p. 99, &c.).



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pleasing romance, that the Goths and Vandals sallied from Scandinavia, ardent to avenge the flight of Odin,<sup>20</sup> to break the chains, and to chastise the oppressors, of mankind; that they wished to burn the records of classic literature, and to found their national architecture on the broken members of the Tuscan and Corinthian orders. But in simple truth, the northern conquerors were neither sufficiently savage, nor sufficiently refined, to entertain such aspiring ideas of destruction and revenge. The shepherds of Scythia and Germany had been educated in the armies of the empire, whose discipline they acquired, and whose weakness they invaded: with the familiar use of the Latin tongue, they had learned to reverence the name and titles of Rome; and, though incapable of emulating, they were more inclined to admire, than to abolish, the arts and studies of a brighter period. In the transient possession of a rich and unresisting capital, the soldiers of Alaric and Genseric were stimulated by the passions of a victorious army; amidst the wanton indulgence of lust or cruelty, portable wealth was the object of their search, nor could they derive either pride or pleasure from the unprofitable reflection, that they had battered to the ground the works of the consuls and Cæsars. Their moments were indeed precious; the Goths evacuated Rome on the sixth,<sup>21</sup> the Vandals on the fifteenth, day;<sup>22</sup> and, though it be far more difficult to build than to destroy, their hasty assault would have made a slight impression on the solid piles of antiquity. We may remember, that both Alaric and Genseric affected to spare the buildings of the city; that they subsisted in strength and beauty under the auspicious government of Theodoric;<sup>23</sup> and that the momentary resentment of Totila<sup>24</sup> was disarmed by his own temper and the advice of his friends and enemies. From these innocent Barbarians, the reproach may be transferred to the Catholics of Rome. The statues, altars, and houses, of the dæ-

20 I take this opportunity of declaring, that in the course of twelve years I have forgotten, or renounced, the flight of Odin from Azoph to Sweden, which I never very seriously believed (vol. i. p. 270). The Goths are apparently Germans: but all beyond Cæsar and Tacitus, is darkness or fable, in the antiquities of Germany.

21 History of the Decline, &c. vol. iv. p. 133.

22 \_\_\_\_\_ vol. iv. p. 310.

23 \_\_\_\_\_ vol. v. p. 21...24.

24 \_\_\_\_\_ vol. v. p. 262...267.

mons were an abomination in their eyes; and in the absolute command of the city, they might labour with zeal and perseverance to erase the idolatry of their ancestors. The demolition of the temples in the East<sup>25</sup> affords to *them* an example of conduct, and to *us* an argument of belief; and it is probable, that a portion of guilt or merit may be imputed with justice to the Roman proselytes. Yet their abhorrence was confined to the monuments of heathen superstition; and the civil structures that were dedicated to the business or pleasure of society might be preserved without injury or scandal. The change of religion was accomplished, not by a popular tumult, but by the decrees of the emperors, of the senate, and of time. Of the Christian hierarchy, the bishops of Rome were commonly the most prudent and least fanatic: nor can any positive charge be opposed to the meritorious act of saving and converting the majestic structure of the Pantheon.<sup>26</sup>

III. The value of any object that supplies the wants or pleasures of mankind, is compounded of its substance and its form, of the materials and the manufacture. Its price must depend on the number of persons by whom it may be acquired and used; on the extent of the market; and consequently on the ease or difficulty of remote exportation, according to the nature of the commodity, its local situation, and the temporary circumstances of the world. The Barbarian conquerors of Rome usurped in a moment the toil and treasure of successive ages; but, except the luxuries of immediate consumption, they must view without desire all that could not be removed from the city in the Gothic waggons or the fleet of the Vandals.<sup>27</sup> Gold and silver

<sup>25</sup> History of the Decline, &c. vol. iii. c. xxviii. p. 459...461.

<sup>26</sup> Eodem tempore petiit a Phocate princeps templum, quod appellatur *Pantheon*, in quo fecit ecclesiam Sanctæ Mariæ semper Virginis, et Omnium martyrum; in quâ ecclesiæ princeps multa bona obtulit (Anastasius vel potius Liber Pontificalis in Bonifacio IV. in Muratori, Script. Rerum Italicarum, tom. iii. P. i. p. 135). According to the anonymous writer in Montfaucon, the Pantheon had been vowed by Agrippa to Cybele and Neptune, and was dedicated by Boniface IV. on the calends of November, to the Virgin, quæ est mater omnium sanctorum (p. 297, 298).

<sup>27</sup> Flaminius Vacca (apud Montfaucon, p. 155, 156. His Memoir is likewise printed, pp. 21. at the end of the *Roma Antica* of Nardini), and several Romans, doctrinâ graves, were persuaded that the Goths buried their treasures at Rome, and bequeathed the secret marks filiis nepotibusque. He relates some anecdotes to prove, that, in his own time, these places were visited and rifled by the Transalpine pilgrims, the heirs of the Gothic conquerors.

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were the first objects of their avarice; as in every country, and in the smallest compass, they represent the most ample command of the industry and possessions of mankind. A vase or a statue of those precious metals might tempt the vanity of some Barbarian chief; but the grosser multitude, regardless of the form, was tenacious only of the substance; and the melted ingots might be readily divided and stamped into the current coin of the empire. The less active or less fortunate robbers were reduced to the baser plunder of brass, lead, iron, and copper: whatever had escaped the Goths and Vandals was pillaged by the Greek tyrants; and the emperor Constans, in his rapacious visit, stripped the bronze tiles from the roof of the Pantheon.<sup>28</sup> The edifices of Rome might be considered as a vast and various mine; the first labour of extracting the materials was already performed; the metals were purified and cast; the marbles were hewn and polished; and after foreign and domestic rapine had been satiated, the remains of the city, could a purchaser have been found, were still venal. The monuments of antiquity had been left naked of their precious ornaments, but the Romans would demolish with their own hands the arches and walls, if the hope of profit could surpass the cost of the labour and exportation. If Charlemagne had fixed in Italy the seat of the Western empire, his genius would have aspired to restore, rather than to violate, the works of the Cæsars: but policy confined the French monarch to the forests of Germany; his taste could be gratified only by destruction; and the new palace of Aix-la-Chapelle was decorated with the marbles of Ravenna<sup>29</sup> and Rome.<sup>30</sup> Five hundred years after Charlemagne, a king of

28 *Omnia quæ erant in ære ad ornatum civitatis deposuit: sed et ecclesiam B. Mariæ ad martyres quæ de tegulis æreis cooperta discooperuit* (Anast. in Vitalian. p. 141). The base and sacrilegious Greek had not even the poor pretence of plundering an heathen temple; the Pantheon was already a Catholic church.

29 For the spoils of Ravenna (*musiva atque marmora*) see the original grant of pope Adrian I. to Charlemagne (Codex Carolin. epist. lxxvii. in Muratori, Script. Ital. tom. iii. P. ii. p. 223).

30 I shall quote the authentic testimony of the Saxon poet (A. D. 887...899), *de Rebus gestis Caroli magni*, l. v. 437...440. in the *Historians of France* (tom. v. p. 180):

*Ad quæ marmoreas præstabat ROMA columnas,  
Quasdam præcipuas pulchra Ravenna dedit  
De tam longinquâ poterit regione vetustas.  
Illius ornatum Francia ferré tibi.*

Sicily, Robert, the wisest and most liberal sovereign of the age, was supplied with the same materials by the easy navigation of the Tyber and the sea; and Petrarch sighs an indignant complaint, that the ancient capital of the world should adorn from her own bowels the slothful luxury of Naples.<sup>31</sup> But these examples of plunder or purchase were rare in the darker ages; and the Romans, alone and unenvied, might have applied to their private or public use the remaining structures of antiquity, if in their present form and situation they had not been useless in a great measure to the city and its inhabitants. The walls still described the old circumference, but the city had descended from the seven hills into the campus Martius; and some of the noblest monuments which had braved the injuries of time were left in a desert, far remote from the habitations of mankind. The palaces of the senators were no longer adapted to the manners or fortunes of their indigent successors: the use of baths<sup>32</sup> and porticoes was forgotten; in the sixth century, the games of the theatre, amphitheatre, and circus, had been interrupted: some temples were devoted to the prevailing worship; but the Christian churches preferred the holy figure of the cross; and fashion or reason, had distributed after a peculiar model the cells and offices of the cloyster. Under the ecclesiastical reign, the number of these pious foundations was enormously multiplied; and the city was

And I shall add, from the Chronicle of Sigebert (Historians of France, tom. v. p. 378), extruxit etiam Aquisgranî basilicam plurimæ pulchritudinis, ad cuius structuram a Roma et Ravenna columnas et marmora devehit fecit.

<sup>31</sup> I cannot refuse to transcribe a long passage of Petrarch (Opp. p. 536, 537. in Epistolâ hortatoria ad Nicolaum Laurentium); it is so strong and full to the point: Nec pudor aut pietas continuit quominus impii spolia a Dei templa, occupatas arces, opes publicas regiones urbis, atque honores magistratuum inter se divisos; (*habent?*) quam unâ in re, turbulenti ac seditiosi homines et totius reliquæ vitæ consiliis et rationibus discordes, inhumani fœderis stupendâ societate convenerant, in pontes et mœnia atque innumeritos lapides desæciarent. Denique post vi vel senio collapsa palatia, quæ quondam ingentes tenuerunt viri, post diruptos arcus triumphales (unde majores horum forsitan corruerunt), de ipsius veteraris ac propriæ impietatis fragminibus vilem questum turpi mercimonio capere non potuit. Itaque nunc, heu dolor! heu scelus indignum! de vestris marinois columnis, de liminibus templorum ad quæ auper ex orbe toto concursus devotissimus fiebat), de imaginibus sepulchrorum sub quibus patrum vestrorum venerabilis civis (*civis?*) erat, ut reliquas sileam, desidiosa Neapolis adornatur. Sic paullatim ruinæ ipsæ deficiunt. Yet king Robert was the friend of Petrarch.

<sup>32</sup> Yet Charlemagne washed and swam at Aix la Chapelle with an hundred of his courtiers (Eginhart, c. 22. p. 108, 109), and Muratori describes, as late as the year 814, the public baths which were built at Spoleto in Italy (Annali, tom. vi. p. 416).



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crowded with forty monasteries of men, twenty of women, and sixty chapters and colleges of canons and priests,<sup>33</sup> who aggravated, instead of relieving, the depopulation of the tenth century. But if the forms of ancient architecture were disregarded by a people insensible of their use and beauty, the plentiful materials were applied to every call of necessity or superstition; till the fairest columns of the Ionic and Corinthian orders, the richest marbles of Paros and Numidia, were degraded, perhaps to the support of a convent or a stable. The daily havoc which is perpetrated by the Turks in the cities of Greece and Asia, may afford a melancholy example; and in the gradual destruction of the monuments of Rome, Sixtus the fifth may alone be excused for employing the stones of the Septizonium in the glorious edifice of St. Peter's.<sup>34</sup> A fragment, a ruin, howsoever mangled or profaned, may be viewed with pleasure and regret; but the greater part of the marble was deprived of substance, as well as of place and proportion; it was burnt to lime for the purpose of cement. Since the arrival of Poggius, the temple of Concord,<sup>35</sup> and many capital structures, had vanished from his eyes; and an epigram of the same age expresses a just and pious fear, that the continuance of this practice would finally annihilate all the monuments of antiquity.<sup>36</sup> The smallness of their numbers was the sole check on the demands and depredations of the Romans. The imagination of Petrarch might create the presence of a mighty people;<sup>37</sup> and I hesitate to believe, that even in the

33 See the Annals of Italy, A. D. 988. For this and the preceding fact, Muratori himself is indebted to the Benedictine history of Père Mabillon.

34 *Vita di Sisto Quinto*, da Gregorio Leti, tom. iii. p. 50.

35 Porticus ædis Concordiæ, quam cum primum ad urbem accessi vidi fere integram opere marmereo admodum specioso: Romani postmodum ad calcem ædem totam et porticis partem disiectis columnis sunt demoliti (p. 12). The temple of Concord was therefore *not* destroyed by a sedition in the thirteenth century, as I have read in a MS. treatise del' Governo civile di Rome, lent me formerly at Rome, and ascribed (I believe falsely) to the celebrated Gravina. Poggius likewise affirms, that the sepulchre of Cecilia Metella was burnt for lime (p. 19, 20).

36 Composed by Æneas Sylvius, afterwards Pope Pius II. and published by Mabillon from a MS. of the queen of Sweden (*Musæum Italicum*, tom. i. p. 97).

Oblectat me, Roma, tuas spectare ruinas:

Ex cujus lapsû gloria præceat.

Sed tuus hic populus muris detossa vetustis

*Calceis in obsequium* marmora dura coquit

Impia tercetum sic gens egerit annos

Nullum hinc indeum nobilitatis erit.

37 Vagabamur pariter in illâ urbe tam magnâ; quæ, cum propter spatium

fourteenth century, they could be reduced to a contemptible list of thirty-three thousand inhabitants. From that period to the reign of Leo the tenth, if they multiplied to the amount of eighty-five thousand,<sup>38</sup> the encrease of citizens was in some degree pernicious to the ancient city.

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IV. I have reserved for the last, the most potent and formidable cause of destruction, the domestic hostilities of the Romans themselves. Under the dominion of the Greek and French emperors, the peace of the city was disturbed by accidental, though frequent, seditions: it is from the decline of the latter, from the beginning of the tenth century, that we may date the licentiousness of private war, which violated with impunity the laws of the Code and the Gospel; without respecting the majesty of the absent sovereign, or the presence and person of the vicar of Christ. In a dark period of five hundred years, Rome was perpetually afflicted by the sanguinary quarrels of the nobles and the people the Guelps and Ghibelines, the Colonna and Ursini; and if much has escaped the knowledge, and much is unworthy of the notice, of history, I have exposed in the two preceding chapters, the causes and effects of the public disorders. At such a time, when every quarrel was decided by the sword; and none could trust their lives or properties to the impotence of law; the powerful citizens were armed for safety or defence, against the domestic enemies, whom they feared or hated. Except Venice alone, the same dangers and designs were common to all the free republics of Italy; and the nobles usurped the prerogative of fortifying their houses, and erecting strong towers<sup>39</sup> that were capable of resisting a sudden attack. The cities were filled with these hostile edifices; and the example of Lucca, which contained three hundred towers; her law which confined their height to the measure of fourscore feet, may be extended with suitable latitude to the more opulent and populous states.

IV. The domestic quarrels of the Romans.

*vacua videretur, populum habet immensum* (Opp. p. 605. Epist. Familiares, ii. 14).

<sup>38</sup> These states of the population of Rome at different periods, are derived from an ingenious treatise of the physician Lancisi, *de Romani Cœli Qualitibus* (p. 122).

<sup>39</sup> All the facts that relate to the towers at Rome, and in other free cities of Italy, may be found in the laborious and entertaining compilation of Muratori, *Antiquitates Italiae mediæ Ævi*, dissertat. xxvi. (tom. ii. p. 493..496. of the Latin, tom. i. p. 446. of the Italian work).

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The first step of the senator Brancaleone in the establishment of peace and justice, was to demolish (as we have already seen) one hundred and forty of the towers of Rome; and, in the last days of anarchy and discord, as late as the reign of Martin the fifth, forty-four still stood in one of the thirteen or fourteen regions of the city. To this mischievous purpose, the remains of antiquity were most readily adapted: the temples and arches afforded a broad and solid basis for the new structures of brick and stone; and we can name the modern turrets that were raised on the triumphal monuments of Julius Cæsar, Titus, and the Antonines.<sup>40</sup> With some slight alterations, a theatre, an amphitheatre, a mausoleum, was transformed into a strong and spacious citadel. I need not repeat, that the mole of Adrian has assumed the title and form of the castle of St. Angelo;<sup>41</sup> the Septizonium of Severus was capable of standing against a royal army;<sup>42</sup> the sepulchre of Metella has sunk under its outworks;<sup>43</sup> the theatres of Pompey and Marcellus were occupied by the Savelli and Ursini families;<sup>44</sup> and the rough fortress has been gradually softened to the splendour and elegance of an Italian palace. Even the churches were encompassed with arms and bulwarks, and the military engines on the roof of St. Peter's were the terror of the Vatican and the scandal of the Christian world. Whatever is fortified will be attacked; and whatever is attacked may be destroyed. Could the Romans have wrested from the popes

40 As for instance, *Templum Jani nunc dicitur, turris Centii Frangapanis; et sane Jano impositæ turris lateritiæ conspicua hodieque vestigia supersunt* (Montfaucon *Diarium Italicum*, p. 186). The anonymous writer (p. 285.) enumerates, *arcus Titi, turris Cartularia; Arcus Julii Cæsaris et Senatorum, turris de Bratis; arcus Antonini, turris de Cosectis, &c.*

41 Hadriani molem . . . magna ex parte Romanorum injuria . . . disturbavit: quod certe funditus evertissent, si eorum manibus pervia, absumptis grandibus saxis, reliqua moles exstitisset (Poggius de *Varietate Fortunæ*, p. 12).

42 Against the emperor Henry IV. (Muratori, *Annali d'Italia*, tom. ix. p. 147).

43 I must copy an important passage of Montfaucon: *Turris ingens rotunda . . . Cæciliæ Metellæ . . . sepulchrum erat, cujus muri tam solidi, ut spatium perquam minimum intus vacuum supersit: et Torre di Bove dicitur, a boum capitibus muro inscriptis. Huic sequiori ævo, tempore intestinorum bellorum, seu urbecula adjuncta fuit, cujus mœnia et turres etiamnum visuatur; ita ut sepulchrum Metellæ quasi arx oppiduli fuerit. Ferventibus in urbe partibus, cum Ursini atque Columnenses mutuis cladibus perniciem inferrent civitati, in utriusve partis ditionem cederet magni momenti erat* (p. 142).

44 See the testimonies of Donatus, Nardini, and Montfaucon. In the Savelli palace, the remains of the theatre of Marcellus are still great and conspicuous.

the castle of St. Angelo, they had resolved by a public decree to annihilate that monument of servitude. Every building of defence was exposed to a siege; and in every siege the arts and engines of destruction were laboriously employed. After the death of Nicholas the fourth, Rome, without a sovereign or a senate, was abandoned six months to the fury of civil war. "The houses," says a cardinal and poet of the times,<sup>45</sup> "were crushed by the weight and velocity of enormous stones;<sup>46</sup> the walls were perforated by the strokes of the battering-ram; the towers were involved in fire and smoke; and the assailants were stimulated by rapine and revenge." The work was consummated by the tyranny of the laws; and the factions of Italy alternately exercised a blind and thoughtless vengeance on their adversaries, whose houses and castles they razed to the ground.<sup>47</sup> In comparing the *days* of foreign, with the *ages* of domestic, hostility, we must pronounce, that the latter have been far more ruinous to the city, and our opinion is confirmed by the evidence of Petrarch. "Behold," says the laureat, "the relics of Rome, the image of her pristine greatness! neither time nor the Barbarian can boast the merit of this stupendous destruction: it was perpetrated by her own citizens, by the most illustrious of her sons; and your ancestors (he writes to a noble Annibaldi) have done with the battering-ram, what the Punic hero could not accomplish which the sword."<sup>48</sup> The influence of the two last

45 James cardinal of St. George, *ad velum aureum*, in his metrical Life of Pope Celestin V. (Muratori, *Script. Ital.* tom. i. P. iii. p. 621. l. i. c. 1. ver. 132, &c.)

Hoc dixisse sat est, Romam caruisse Senatû  
Mensibus exactis heu sex; belloque vocatum (*vocatos*)  
In scelus, in socios fraternaue vulnera patres:  
Tormentis jecisse viros immania saxa;  
Perfodisse domus trabibus, fecisse ruinas  
Ignibus; incensas turres, obscurataque fumo  
Lumina vicino, quo sit spoliata supellex.

46 Muratori (*Dissertazione sopra le Antiquità Italiane*, tom. i. p. 427... 431.) finds, that stone bullets of two or three hundred pounds weight were not uncommon; and they are sometimes computed at xii or xviii *cantari* of Genoà, each *cantaro* weighing 150 pounds.

47 The sixth law of the Visconti prohibits this common and mischievous practice; and strictly enjoins, that the houses of banished citizens should be preserved pro communi utilitate (*Gualvaneus de la Flamma*, in Muratori, *Script. Rerum Italicarum*, tom. xii. p. 1041).

48 Petrarch thus addresses his friend, who, with shame and tears, had shewn him the mœnia, laceræ specimen miserabile Romæ, and declared his own intention of restoring them (*Carmina Latina*, l. ii. epist. Paulo Annibalensi, xii. p. 97, 98):

Nec



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principles of decay must in some degree be multiplied by each other; since the houses and towers, which were subverted by civil war, required a new and perpetual supply from the monuments of antiquity.

The Coliseum or amphitheatre of Titus.

These general observations may be separately applied to the amphitheatre of Titus, which has obtained the name of the COLISEUM,<sup>49</sup> either from its magnitude or from Nero's colossal statue: an edifice, had it been left to time and nature, which might perhaps have claimed an eternal duration. The curious antiquaries, who have computed the numbers and seats, are disposed to believe, that above the upper row of stone steps, the amphitheatre was encircled and elevated with several stages of wooden galleries, which were repeatedly consumed by fire, and restored by the emperors. Whatever was precious, or portable, or profane, the statues of gods, and heroes, and the costly ornaments of sculpture, which were cast in brass, or overspread with leaves of silver and gold, became the first prey of conquest or fanaticism, of the avarice of the Barbarians or the Christians. In the massy stones of the Coliseum, many holes are discerned; and the two most probable conjectures represent the various accidents of its decay. These stones were connected by solid links of brass or iron, nor had the eye of rapine overlooked the value of the baser metals:<sup>50</sup> the vacant space was converted into a fair or market; the artisans of the Coliseum are mentioned in an ancient survey; and the chasms were perforated or enlarged to receive the poles that sup-

Nec te parva manet servatis fama ruinis  
Quanta quod integræ fuit olim gloria Romæ  
Reliquiæ testantur adhuc; quas longior ætas  
Frangere non valuit; non vis aut ira cruenti  
Hostis, ab egregiis franguntur civibus heu! heu!  
... . . . . Quod ille nequivit (*Hannibal*)  
Perficit hic aries. . . . .

49 The fourth part of the Verona Illustrata of the Marquis Maffei, professedly treats of amphitheatres, particularly those of Rome and Verona, of their dimensions, wooden galleries, &c. It is from magnitude that he derives the name of *Colosseum*, or *Coliseum*: since the same appellation was applied to the amphitheatre of Capua, without the aid of a colossal statue; since that of Nero was erected in the court (*in atrio*) of his palace, and not in the Coliseum (P. iv. p. 15..19. l. i. c. 4).

50 Joseph Maria Suarés, a learned bishop, and the author of an history of Præneste, has composed a separate dissertation on the seven or eight probable causes of these holes, which has been since reprinted in the Roman Thesaurus of Sallengre. Montfaucon (*Diarium*, p. 233.) pronounces the rapine of the Barbarians to be the *unam germanamque causam foraminum*.

ported the shops or tents of the mechanic trades.<sup>51</sup> Reduced to its naked majesty, the Flavian amphitheatre was contemplated with awe and admiration by the pilgrims of the North; and their rude enthusiasm broke forth in a sublime proverbial expression, which is recorded in the eighth century, in the fragments of the venerable Bede: "As long as the Coliseum stands, Rome shall stand; when the Coliseum falls, Rome will fall; when Rome falls, the world will fall."<sup>52</sup> In the modern system of war, a situation commanded by three hills would not be chosen for a fortress; but the strength of the walls and arches could resist the engines of assault; a numerous garrison might be lodged in the enclosure; and while one faction occupied the Vatican and the Capitol, the other was entrenched in the Lateran and the Coliseum.<sup>53</sup>

The abolition at Rome of the ancient games must be understood with some latitude: and the carnival sports, of the Testacean mount and the Circus Agonalis,<sup>54</sup> were regulated by the law<sup>55</sup> or custom of the city. The senator presided with dignity and pomp to adjudge and distribute the prizes, the gold ring, or the *pallium*,<sup>56</sup> as it was styled, of cloth or silk. A tribute on the Jews supplied the annual expense;<sup>57</sup>

Games of  
Rome.

51 Donatus, *Roma Vetus et Nova*, p. 285.

52 *Quamdiu stabit Colyseus, stabit et Roma; quando cadet Colyseus, cadet Roma; quando cadet Roma, cadet et mundus* (Beda in *Excerptis seu Collectaneis* apud Ducange *Glossar. med. et infimæ Latinitatis*, tom. ii. p. 407. edit. Basil). This saying must be ascribed to the Anglo-Saxon pilgrims who visited Rome before the year 735, the æra of Bede's death; for I do not believe that our venerable monk ever passed the sea.

53 I cannot recover in Muratori's original *Lives of the Popes* (*Script. Rerum Italicarum*, tom. iii. P. i), the passage that attests this hostile partition, which must be applied to the end of the eleventh or the beginning of the twelfth century.

54 Although the structure of the Circus Agonalis be destroyed, it still retains its form and name (*Agona, Nagona, Navona*): and the interior space affords a sufficient level for the purpose of racing. But the Monte Testaceo, that strange pile of broken pottery, seems only adapted for the annual practice of hurling from top to bottom some waggon-loads of live hogs for the diversion of the populace (*Statuta Urbis Romæ*, p. 186).

55 See the *Statuta Urbis Romæ*, l. iii. c. 87, 88, 89. p. 185, 186. I have already given an idea of this municipal code. The races of *Nagona* and *Monte Testaceo* are likewise mentioned in the *Diary of Peter Antonius* from 1404 to 1417 (*Muratori, Script. Rerum Italicarum*, tom. xxiv. p. 1124).

56 The *Pallium*, which Menage so foolishly derives from *Palmarium*, is an easy extension of the idea and the words, from the robe or cloak, to the materials, and from thence to their application as a prize (*Muratori, dissert. xxxiii*).

57 For these expenses, the Jews of Rome paid each year 1130 florins, of which the odd thirty represented the pieces of silver for which Judas had be-

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A bull-feast  
in the Coli-  
seum, A.D.  
1552, Sep-  
tember 3.

and the races, on foot, on horseback, or in chariots, were ennobled by a tilt and tournament of seventy-two of the Roman youth. In the year one thousand three hundred and thirty-two, a bull-feast, after the fashion of the Moors and Spaniards, was celebrated in the Coliseum itself; and the living manners are painted in a diary of the times.<sup>58</sup> A convenient order of benches was restored; and a general proclamation, as far as Rimini and Ravenna, invited the nobles to exercise their skill and courage in this perilous adventure. The Roman ladies were marshalled in three squadrons, and seated in three balconies, which on this day, the third of September, were lined with scarlet cloth. The fair Jacova di Rovere led the matrons from beyond the Tyber, a pure and native race, who still represent the features and character of antiquity. The remainder of the city was divided as usual between the Colonna and Ursini: the two factions were proud of the number and beauty of their female bands: the charms of Savella Ursini are mentioned with praise; and the Colonna regretted the absence of the youngest of their house, who had sprained her ankle in the garden of Nero's tower. The lots of the champions were drawn by an old and respectable citizen; and they descended into the *arena*, or pit, to encounter the wild bulls, on foot as it should seem, with a single spear. Amidst the crowd, our annalist has selected the names, colours, and devices, of twenty of the most conspicuous knights. Several of the names are the most illustrious of Rome and the ecclesiastical state; Malatesta, Polenta, delle Valle, Cafarello, Savelli, Capoccio, Conti, Annibaldi, Altieri, Corsi; the colours were adapted to their taste and situation; the devices are expressive of hope or despair, and breathe the spirit of gallantry and arms. "I am alone like the youngest of the Horatii," the confidence of an intrepid stranger: "I live disconsolate," a weeping widower: "I burn under the ashes," a discreet lover: "I adore Lavinia, or Lucretia," the ambiguous de-

trayed his master to their ancestors. There was a foot-race of Jewish, as well as of Christian youths (*Statuta Urbis*, *ibidem*).

58 This extraordinary bull feast in the Coliseum is described, from tradition rather than memory, by Ludovico Buonconte Monaldesco, in the most ancient fragments of Roman annals (*Muratori, Script. Rerum Italicarum*, tom. xii. p. 535, 536): and however fanciful they may seem, they are deeply marked with the colours of truth and nature.

claration of a modern passion : “ My faith is as pure,” the motto of a white livery : “ Who is stronger than myself ? ” of a lion’s hide : “ If I am drowned in blood, what a pleasant death,” the wish of ferocious courage. The pride or prudence of the Ursini restrained them from the field, which was occupied by three of their hereditary rivals, whose inscriptions denoted the lofty greatness of the Colonna name : “ Though sad, I am strong : ” “ Strong as I am great : ” “ If I fall,” addressing himself to the spectators, “ you fall “ with me : ” .....intimating (says the contemporary writer) that while the other families were the subjects of the Vatican, they alone were the supporters of the Capitol. The combats of the amphitheatre were dangerous and bloody. Every champion successively encountered a wild bull ; and the victory may be ascribed to the quadrupedes, since no more than eleven were left on the field, with the loss of nine wounded and eighteen killed on the side of their adversaries. Some of the noblest families might mourn, but the pomp of the funerals, in the churches of St. John Lateran and St. Maria Maggiore, afforded a second holiday to the people. Doubtless it was not in such conflicts that the blood of the Romans should have been shed ; yet in blaming their rashness, we are compelled to applaud their gallantry ; and the noble volunteers, who display their magnificence, and risk their lives, under the balconies of the fair, excite a more generous sympathy than the thousands of captives and malefactors who were reluctantly dragged to the scene of slaughter.<sup>59</sup>

This use of the amphitheatre was a rare, perhaps a singular, festival : the demand for the materials was a daily and continual want, which the citizens could gratify without restraint or remorse. In the fourteenth century, a scandalous act of concord secured to both factions the privilege of extracting stones from the free and common quarry of the Coliseum ;<sup>60</sup> and Poggius laments that the greater part of these

<sup>59</sup> Muratori has given a separate dissertation (the xxixth) to the games of the Italians in the middle ages.

<sup>60</sup> In a concise but instructive memoir, the abbé Barthelémy (*Memoir de l’Académie des Inscriptions*, tom. xxviii. p. 585.) has mentioned an agreement of the factions of the xivth century, *de Tiburtino faciendis in the Coliseum*, from an original act in the archives of Rome.



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stones had been burnt to lime by the folly of the Romans.<sup>61</sup> To check this abuse, and to prevent the nocturnal crimes that might be perpetrated in the vast and gloomy recess, Eugenius the fourth surrounded it with a wall; and, by a charter long extant, granted both the ground and edifice to the monks of an adjacent convent.<sup>62</sup> After his death, the wall was overthrown in a tumult of the people; and had they themselves respected the noblest monument of their fathers, they might have justified the resolve that it should never be degraded to private property. The inside was damaged; but in the middle of the sixteenth century, an æra of taste and learning, the exterior circumference of one thousand six hundred and twelve feet was still entire and inviolate; a triple elevation of fourscore arches, which rose to the height of one hundred and eight feet. Of the present ruin, the nephews of Paul the third are the guilty agents; and every traveller who views the Farnese palace may curse the sacrilegè and luxury of these upstart princes.<sup>63</sup> A similar reproach is applied to the Barberini; and the repetition of injury might be dreaded from every reign, till the Coliseum was placed under the safeguard of religion, by the most liberal of the pontiffs, Benedict the fourteenth, who consecrated a spot which persecution and fable had stained with the blood of so many Christian martyrs.<sup>64</sup>

and conse-  
cration of  
the Colise-  
um.

Ignorance  
and barba-  
rism of the  
Romans.

When Petrarch first gratified his eyes with a view of those monuments, whose scattered fragments so far surpass the most eloquent descriptions, he was astonished at the

61 Coliseum . . . ob stultitiam Romanorum *majori ex parte* ad calcem deletum, says the indignant Poggius (p. 17): but his expression, too strong for the present age, must be very tenderly applied to the xvth century.

62 Of the Olivetan monks, Montfaucon (p. 142.) affirms this fact from the memorials of Flaminius Vacca (No. 72). They still hoped, on some future occasion, to revive and vindicate their grant.

63 After measuring the *priscus amphiatri gyros*, Montfaucon (p. 142.) only adds, that it was entire under Paul III; *tacendo clamat*. Muratori (*Annali d'Italia*, tom. xiv. p. 371.) more freely reports the guilt of the Farnese pope, and the indignation of the Roman people. Against the nephews of Urban VIII. I have no other evidence than the vulgar saying, "*Quod non fecerunt Barbari, fecere Barbarini*," which was perhaps suggested by the resemblance of the words.

64 As an antiquarian and a priest, Montfaucon thus deprecates the ruin of the Coliseum: *Quòd si non suo pte merito atque pulchritudine dignum fuisset quod improbas arceret manus, indigna res utique in locum tot martyrum cruore sacrum tantopere sævitum esse.*

supine indifference<sup>65</sup> of the Romans themselves;<sup>66</sup> he was humbled rather than elated by the discovery, that, except his friend Rienzi and one of the Colonna, a stranger of the Rhine was more conversant with these antiquities than the nobles and natives of the metropolis.<sup>67</sup> The ignorance and credulity of the Romans are elaborately displayed in the old survey of the city which was composed about the beginning of the thirteenth century; and, without dwelling on the manifold errors of name and place, the legend of the Capitol<sup>68</sup> may provoke a smile of contempt and indignation. “The Capitol,” says the anonymous writer, “is so named as being the head of the world; where the consuls and senators formerly resided for the government of the city and the globe. The strong and lofty walls were covered with glass and gold, and crowned with a roof of the richest and most curious carving. Below the citadel stood a palace, of gold for the greatest part, decorated with precious stones, and whose value might be esteemed at one-third of the world itself. The statues of all the provinces were arranged in order, each with a small bell suspended from its neck; and such was the contrivance of art magic,<sup>69</sup> that if the province rebelled against Rome, the statue turned

65 Yet the Statutes of Rome (l. iii. c. 81. p. 182.) impose a fine of 500 *aurei* on whosoever shall demolish any ancient edifice, ne ruinis civitas deformetur, et ut antiqua ædificia decorem urbis perpetuo representent.

66 In his first visit to Rome (A. D. 1337. See *Memoires sur Petrarque*, tom. i. p. 322, &c.), Petrarch is struck mute miraculo rerum tantarum, et stuporis mole obrutus . . . Præsentia vero, mirum dictū, nihil imminuit: vere major fuit Roma majoresque sunt reliquæ quam rebar. Jam non orbem ab hac urbe domitum, sed tamsero domitum, miror (Opp. p. 605. *Familiares*, ii. 14. Joanni Columnæ).

67 He excepts and praises the rare knowledge of John Colonna. Qui enim hodie magis ignari rerum Romanarum, quam Romani cives? Invitus dico nusquam minus Roma cognoscitur quam Romæ.

68 After the description of the Capitol, he adds, statux erant quot sunt mundi provinciæ; et habebat quælibet tintinnabulum ad collum. Et erant ita per magicam artem dispositæ, ut quando aliqua regio Romano Imperio rebellis erat, statim imago illius provinciæ vertebat se contra illam; unde tintinnabulum resonabat quod pendebat ad collum; tuncque vates Capitoli qui erant custodes senatui, &c. He mentions an example of the Saxons, and Suevi, who, after they had been subdued by Agrippa, again rebelled: tintinnabulum sonuit; sacerdos qui erat in speculo in hebdomadâ senatoribus nuntiavit: Agrippa marched back and reduced the . . . Persians (Anonym. in Montfaucon, p. 297, 298).

69 The same writer affirms, that Virgil captus a Romanis invisibiliter exiit, ivitque Neapolim. A Roman magician, in the xith century, is introduced by William of Malmesbury (*de Gestis Regum Anglorum*, l. ii. p. 86); and in the time of Flaminius Vacca (No. 81. 103.) it was the vulgar belief that the strangers (the *Goths*) invoked the dæmons for the discovery of hidden treasures.

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“round to that quarter of the heavens, the bell rang, the prophet of the Capitol reported the prodigy, and the senate was admonished of the impending danger.” A second example of less importance, though of equal absurdity, may be drawn from the two marble horses, led by two naked youths, which have since been transported from the baths of Constantine to the Quirinal hill. The groundless application of the names of Phidias and Praxiteles may perhaps be excused; but these Grecian sculptors should not have been removed above four hundred years from the age of Pericles to that of Tiberius: they should not have been transformed into two philosophers or magicians, whose nakedness was the symbol of truth and knowledge, who revealed to the emperor his most secret actions; and, after refusing all pecuniary recompense, solicited the honour of leaving this eternal monument of themselves.<sup>70</sup> Thus awake to the power of magic, the Romans were insensible to the beauties of art: no more than five statues were visible to the eyes of Poggius; and of the multitudes which chance or design had buried under the ruins, the resurrection was fortunately delayed till a safer and more enlightened age.<sup>71</sup> The Nile, which now adorns the Vatican, had been explored by some labourers, in digging a vineyard near the temple, or convent, of the Minerva; but the impatient proprietor, who was tormented by some visits of curiosity, restored the unprofitable marble to its former grave.<sup>72</sup> The discovery of a statue of Pompey, ten feet in length, was the occasion of a law-suit. It had been found under a partition-wall: the equitable judge had pronounced, that the head should be separated from the body to satisfy the claims of the contiguous own-

70 Anonym. p. 289. Montfaucon (p. 191.) justly observes, that if Alexander be represented, these statues cannot be the work of Phidias (Olympiad lxxxiii.) or Praxiteles (Olympiad civ), who lived before that conqueror (Plin. Hist. Natur. xxxiv. 19).

71 William of Malmshury (l. ii. p. 86, 87.) relates a marvellous discovery (A. D. 1046) of Pallas, the son of Evander, who had been slain by Turnus; the perpetual light in his sepulchre, a Latin epitaph, the corpse, yet entire, of a young giant, the enormous wound in his breast (*pectus perforat ingens*), &c. If this fable rests on the slightest foundation, we may pity the bodies, as well as the statues, that were exposed to the air in a barbarous age.

72 *Prope porticum Minervæ. statua est recubantis, cujus caput integrâ effigie, tantæ magnitudinis, ut signa omnia excedat. Quidam ad plantandos arbores seribes faciens detexit. Ad hoc visendum cum plures in dies magis concurrerent, strepitum adeuntium fastidiumque perresus, horti patronus congestâ humo texit* (Poggius de Varietate Fortunæ, p. 12).

ers; and the sentence would have been executed, if the intercession of a cardinal, and the liberality of a pope, had not rescued the Roman hero from the hands of his barbarous countrymen.<sup>73</sup>

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But the clouds of barbarism were gradually dispelled; and the peaceful authority of Martin the fifth and his successors, restored the ornaments of the city as well as the order of the ecclesiastical state. The improvements of Rome, since the fifteenth century, have not been the spontaneous produce of freedom and industry. The first and most natural root of a great city, is the labour and populousness of the adjacent country, which supplies the materials of subsistence, of manufactures, and of foreign trade. But the greater part of the Campagna of Rome is reduced to a dreary and desolate wilderness: the overgrown estates of the princes and the clergy are cultivated by the lazy hands of indigent and hopeless vassals; and the scanty harvests are confined or exported for the benefit of a monopoly. A second and more artificial cause of the growth of a metropolis, is the residence of a monarch, the expense of a luxurious court, and the tributes of dependent provinces. Those provinces and tributes had been lost in the fall of the empire: and if some streams of the silver of Peru and the gold of Brasil have been attracted by the Vatican; the revenues of the cardinals, the fees of office, the oblations of pilgrims and clients, and the remnant of ecclesiastical taxes, afford a poor and precarious supply, which maintains however the idleness of the court and city. The population of Rome, far below the measure of the great capitals of Europe, does not exceed one hundred and seventy thousand inhabitants;<sup>74</sup> and within the spacious inclosure of the walls, the largest portion of the seven hills is overspread with vineyards and ruins. The beauty and splendour of the modern city may be ascribed to the abuses of the government, to the influence of superstition. Each reign (the exceptions are rare) has been marked by the rapid elevation

Restoration and ornaments of the city, A.D. 1420, &c.

<sup>73</sup> See the Memorials of Flaminius Vacca, No. 57. p. 11, 12. at the end of the *Roma Antica* of Nardini (1704, in 4to).

<sup>74</sup> In the year 1709, the inhabitants of Rome (without including eight or ten thousand Jews) amounted to 138,568 souls (Labat, *Voyages en Espagne et en Italie*, tom. iii. p. 217, 218). In 1740, they had increased to 146,080; and in 1765, I left them, without the Jews, 161,899. I am ignorant whether they have since continued in a progressive state.



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of a new family, enriched by the childless pontiff at the expense of the church and country. The palaces of these fortunate nephews are the most costly monuments of elegance and servitude ; the perfect arts of architecture, painting, and sculpture, have been prostituted in their service, and their galleries and gardens are decorated with the most precious works of antiquity, which taste or vanity has prompted them to collect. The ecclesiastical revenues were more decently employed by the popes themselves in the pomp of the Catholic worship ; but it is superfluous to enumerate their pious foundations of altars, chapels, and churches, since these lesser stars are eclipsed by the sun of the Vatican, by the dome of St. Peter, the most glorious structure that ever has been applied to the use of religion. The fame of Julius the second, Leo the tenth, and Sixtus the fifth, is accompanied by the superior merit of Bramante and Fontana, of Raphael and Michael-Angelo: and the same munificence which had been displayed in palaces and temples, was directed with equal zeal to revive and emulate the labours of antiquity. Prostrate obelisks were raised from the ground, and erected in the most conspicuous places ; of the eleven aqueducts of the Cæsars and consuls, three were restored ; the artificial rivers were conducted over a long series of old, or of new, arches, to discharge into marble basins a flood of salubrious and refreshing waters: and the spectator, impatient to ascend the steps of St. Peter's, is detained by a column of Egyptian granite, which rises between two lofty and perpetual fountains, to the height of one hundred and twenty feet. The map, the description, the monuments of ancient Rome, have been elucidated by the diligence of the antiquarian and the student:<sup>75</sup> and the footsteps of heroes, the relics, not of su-

<sup>75</sup> The Pere Montfaucon distributes his own observations into twenty days, he should have styled them weeks, or months, of his visits to the different parts of the city (*Diarium Italicum*, c. 8...20. p. 104...301). That learned Benedictine reviews the topographers of ancient Rome ; the first efforts of Blondus, Fulvius, Martianus and Faunus, the superior labours of Pyrrus Ligorius, had his learning been equal to his labours ; the writings of Onuphrius Panvinus, qui omnes obscuravit, and the recent but imperfect books of Donatus and Nardini. Yet Montfaucon still sighs for a more complete plan and description of the old city, which must be attained by the three following methods: 1. The measurement of the space and intervals of the ruins. 2. The study of inscriptions, and the places where they were found. 3. The investigation of all the acts, charters, diaries of the middle ages, which name any spot or building of Rome. The laborious work, such as Montfaucon desired, must be promoted

perstition, but of empire, are devoutly visited by a new race of pilgrims from the remote, and once savage, countries of the North.

CHAP.  
LXXI.

Of these pilgrims, and of every reader, the attention will be excited by an history of the decline and fall of the Roman empire; the greatest, perhaps, and most awful scene, in the history of mankind. The various causes and progressive effects are connected with many of the events most interesting in human annals: the artful policy of the Cæsars, who long maintained the name and image of a free republic; the disorders of military despotism; the rise, establishment, and sects of Christianity; the foundation of Constantinople; the division of the monarchy; the invasion and settlements of the Barbarians of Germany and Scythia; the institutions of the civil law; the character and religion of Mahomet; the temporal sovereignty of the popes; the restoration and decay of the Western empire of Charlemagne; the crusades of the Latins in the East; the conquests of the Saracens and Turks; the ruin of the Greek empire; the state and revolutions of Rome in the middle age. The historian may applaud the importance and variety of his subject; but, while he is conscious of his own imperfections, he must often accuse the deficiency of his materials. It was among the ruins of the Capitol, that I first conceived the idea of a work which has amused and exercised near twenty years of my life, and which, however inadequate to my own wishes, I finally deliver to the curiosity and candour of the Public.

Final conclusion.

by princely or public munificence: but the great modern plan of Nolli (A. D. 1748) would furnish a solid and accurate basis for the ancient topography of Rome.

LAUSANNE,  
*June* 27, 1787.



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MEMOIRS  
OF THE  
LIFE AND WRITINGS  
OF  
EDWARD GIBBON, ESQ.  
COMPOSED BY HIMSELF.





# MEMOIRS

## OF

### MY LIFE AND WRITINGS.

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IN the fifty-second year of my age, after the completion of an arduous and successful work, I now propose to employ some moments of my leisure in reviewing the simple transactions of a private and literary life. Truth, naked, unblushing truth, the first virtue of more serious history, must be the sole recommendation of this personal narrative. The style shall be simple and familiar: but style is the image of character; and the habits of correct writing may produce, without labour or design, the appearance of art and study. My own amusement is my motive, and will be my reward: and if these sheets are communicated to some discreet and indulgent friends, they will be secreted from the public eye till the author shall be removed beyond the reach of criticism or ridicule.

A lively desire of knowing and of recording our ancestors so generally prevails, that it must depend on the influence of some common principle in the minds of men. We seem to have lived in the persons of our forefathers; it is the labour and reward of vanity to extend the term of this ideal longevity. Our imagination is always active to enlarge the narrow circle in which Nature has confined us. Fifty or an hundred years may be allotted to an individual, but we step forwards beyond death with such hopes as religion and philosophy will suggest; and we fill up the silent vacancy that precedes our birth, by associating ourselves to the authors of our existence. Our calmer judgment will rather tend to moderate, than to suppress, the pride of an ancient and worthy race. The satyrist may laugh, the philosopher may preach; but Reason herself will respect the prejudices and habits, which have been consecrated by the experience of mankind.

Wherever the distinction of birth is allowed to form a superior order in the state, education and example should always, and will often, produce among them a dignity of sentiment and propriety of conduct, which is guarded from dishonour by their own and the public esteem. If we read of some illustrious line so ancient that it has no beginning, so worthy that it ought to have no end, we sympathize in its various fortunes; nor can we blame the generous enthusiasm, or even the harmless vanity, of those who are allied to the honours of its name. For my own part,

could I draw my pedigree from a general, a statesman, or a celebrated author, I should study their lives with the diligence of filial love. In the investigation of past events, our curiosity is stimulated by the immediate or indirect reference to ourselves; but in the estimate of honour we should learn to value the gifts of Nature above those of Fortune; to esteem in our ancestors the qualities that best promote the interests of society; and to pronounce the descendant of a king less truly noble than the offspring of a man of genius, whose writings will instruct or delight the latest posterity. The family of Confucius is, in my opinion, the most illustrious in the world. After a painful ascent of eight or ten centuries, our barons and princes of Europe are lost in the darkness of the middle ages; but, in the vast equality of the empire of China, the posterity of Confucius have maintained, above two thousand two hundred years, their peaceful honours and perpetual succession. The chief of the family is still revered, by the sovereign and the people, as the lively image of the wisest of mankind. The nobility of the Spencers has been illustrated and enriched by the trophies of Marlborough; but I exhort them to consider the *Fairy Queen* as the most precious jewel of their coronet. I have exposed my private feelings, as I shall always do, without scruple or reserve. That these sentiments are just, or at least natural, I am inclined to believe, since I do not feel myself interested in the cause; for I can derive from my ancestors neither glory nor shame.

Yet a sincere and simple narrative of my own life may amuse some of my leisure hours; but it will subject me, and perhaps with justice, to the imputation of vanity. I may judge, however, from the experience both of past and of the present times, that the public are always curious to know the men, who have left behind them any image of their minds; the most scanty accounts of such men are compiled with diligence, and perused with eagerness; and the student of every class may derive a lesson, or an example, from the lives most similar to his own. My name may hereafter be placed among the thousand articles of a *Biographia Britannica*; and I must be conscious, that no one is so well qualified, as myself, to describe the series of my thoughts and actions. The authority of my masters, of the grave Thuanus, and the philosophic Hume, might be sufficient to justify my design; but it would not be difficult to produce a long list of ancients and moderns, who, in various forms, have exhibited their own portraits. Such portraits are often the most interesting, and sometimes the only interesting parts of their writings; and, if they be sincere, we seldom complain of the minuteness or prolixity of these personal memorials. The lives of the younger Pliny, of Petrarch, and of Erasmus, are expressed in the epistles, which they themselves have given to the world. The essays of Montagne and Sir William Temple bring us home to the houses

and bosoms of the authors: we smile without contempt at the headstrong passions of Benevenuto Cellini, and the gay follies of Colley Cibber. The confessions of St. Austin and Rousseau disclose the secrets of the human heart: the commentaries of the learned Huet have survived his evangelical demonstration; and the memoirs of Goldoni are more truly dramatic than his Italian comedies. The heretic and the churchman are strongly marked in the characters and fortunes of Whiston and Bishop Newton; and even the dullness of Michael de Marolles and Anthony Wood acquires some value from the faithful representation of men and manners. That I am equal or superior to some of these, the effects of modesty or affectation cannot force me to dissemble.

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My family is originally derived from the county of Kent. The southern district, which borders on Sussex and the sea, was formerly overspread with the great forest Anderida, and even now retains the denomination of the *Weald*, or Woodland. In this district, and in the hundred and parish of Rolvenden, the Gibbons were possessed of lands in the year one thousand three hundred and twenty-six; and the elder branch of the family, without much increase or diminution of property, still adheres to its native soil. Fourteen years after the first appearance of his name, John Gibbon is recorded as the Marmorarius or architect of King Edward the Third; the strong and stately castle of Queensborough, which guarded the entrance of the Medway, was a monument of his skill; and the grant of an hereditary toll on the passage from Sandwich to Stonar, in the Isle of Thanet, is the reward of no vulgar artist. In the visitations of the heralds, the Gibbons are frequently mentioned: they held the rank of Esquire in an age, when that title was less promiscuously assumed: one of them under the reign of Queen Elizabeth, was captain of the militia of Kent; and a free school, in the neighbouring town of Benenden, proclaims the charity and opulence of its founder. But time, or their own obscurity, has cast a veil of oblivion over the virtues and vices of my Kentish ancestors: their character or station confined them to the labours and pleasures of a rural life: nor is it in my power to follow the advice of the Poet, in an enquiry after a name....

“Go! search it there, where to be born, and die,  
“Of rich and poor makes all the history.”

So recent is the institution of our parish registers. In the beginning of the seventeenth century, a younger branch of the Gibbons of Rolvenden migrated from the country to the city; and from this branch I do not blush to descend. The law requires some abilities; the church imposes some restraints; and before



our army and navy, our civil establishments, and India empire, had opened so many paths of fortune, the merchantile profession was more frequently chosen by youths of a liberal race and education, who aspired to create their own independence. Our most respectable families have not disdained the counting-house, or even the shop; their names are inrolled in the Livery and Companies of London; and in England, as well as in the Italian commonwealths, heralds have been compelled to declare, that gentility is not degraded by the exercise of trade.

The armorial ensigns, which, in the times of chivalry, adorned the crest and shield of the soldier, are now become an empty decoration, which every man, who has money to build a carriage, may paint according to his fancy on the pannels. My family arms are the same, which were borne by the Gibbons of Kent in an age, when the College of Heralds religiously guarded the distinctions of blood and name: a lion rampant gardant, between three schallop-shells Argent, on a field Azure. I should not however have been tempted to blazon my coat of arms, were it not connected with a whimsical anecdote....About the reign of James the First, the three harmless schallop-shells were changed by Edmund Gibbon, esq. into three *Ogresses*, or female cannibals, with a design of stigmatizing three ladies, his kinswomen, who had provoked him by an unjust law-suit. But this singular mode of revenge, for which he obtained the sanction of Sir William Seagar, king at arms, soon expired with its author; and, on his own monument in the Temple church, the monsters vanish, and the three schallop-shells resume their proper and hereditary place.

Our alliances by marriage it is not disgraceful to mention. The chief honour of my ancestry is James Fiens, Baron Say and Seale, and Lord High Treasurer of England, in the reign of Henry the Sixth; from whom by the Phelips, the Whetnalls, and the Cromers, I am lineally descended in the eleventh degree. His dismissal and imprisonment in the Tower were insufficient to appease the popular clamour; and the Treasurer, with his son-in-law Cromer, was beheaded (1450), after a mock trial by the Kentish insurgents. The black list of his offences, as it is exhibited in Shakspeare, displays the ignorance and envy of a plebeian tyrant. Besides the vague reproaches of selling Maine and Normandy to the Dauphin, the treasurer is specially accused of luxury, for riding on a foot-cloth; and of treason, for speaking French, the language of our enemies: "Thou hast most traiterously corrupted the youth of the realm," says Jack Cade to the unfortunate Lord, "in erecting a grammar-school; and whereas before, "our forefathers had no other books than the score and the tally, "thou hast caused printing to be used; and, contrary to the king, "his crown, and dignity, thou hast built a paper-mill. It will be "proved to thy face, that thou hast men about thee, who usually "talk of a noun and a verb, and such abominable words as no

“christian ear can endure to hear.” Our dramatic poet is generally more attentive to character than to history; and I much fear that the art of printing was not introduced into England, till several years after Lord Say’s death: but of some of these meritorious crimes I should hope to find my ancestor guilty; and a man of letters may be proud of his descent from a patron and martyr of learning.

In the beginning of the last century Robert Gibbon, esq. of Rolvenden in Kent, (who died in 1618,) had a son of the same name of Robert, who settled in London, and became a member of the Cloth-workers’ Company. His wife was a daughter of the Edgars, who flourished about four hundred years in the county of Suffolk, and produced an eminent and wealthy serjeant-at-law, Sir Gregory Edgar, in the reign of Henry the Seventh. Of the sons of Robert Gibbon, (who died in 1643,) Matthew did not aspire above the station of a linen-draper in Leadenhall-street; but John has given to the public some curious memorials of his existence, his character, and his family. He was born on the 3d of November in the year 1629; his education was liberal at a grammar-school, and afterwards in Jesus college at Cambridge; and he celebrates the retired content which he enjoyed at Allesborough in Worcestershire, in the house of Thomas Lord Coventry, where John Gibbon was employed as a domestic tutor, the same office which Mr. Hobbes exercised in the Devonshire family. But the spirit of my kinsman soon immersed into more active life: he visited foreign countries as a soldier and a traveller, acquired the knowledge of the French and Spanish languages, passed some time in the Isle of Jersey, crossed the Atlantic, and resided upwards of a twelvemonth (1659) in the rising colony of Virginia. In this remote province, his taste or rather passion, for heraldry found a singular gratification at a war-dance of the native Indians. As they moved in measured steps, brandishing their tomahawks, his curious eye contemplated their little shields of bark, and their naked bodies, which were painted with the colours and symbols of his favourite science. “At which I exceedingly wondered; and concluded that heraldry was ingrafted *naturally* into the sense of human race. If so, it deserves a greater esteem than now-a-days is “put upon it.” His return to England after the Restoration was soon followed by his marriage....his settlement in a house in St. Catherine’s Cloyster, near the Tower, which devolved to my grandfather....and his introduction into the Heralds’ College (in 1671) by the style and title of Blue-mantle Pursuivant at Arms. In this office he enjoyed near fifty years the rare felicity of uniting, in the same pursuit, his duty and inclination: his name is remembered in the College, and many of his letters are still preserved. Several of the most respectable characters of the age, Sir William Dugdale, Mr. Ashmole, Dr. John Betts, and

Dr. Nehemiah Grew, were his friends; and in the society of such men, John Gibbon may be recorded without disgrace as the member of an astrological club. The study of hereditary honours is favourable to the Royal prerogative; and my kinsman, like most of his family, was a high Tory both in church and state. In the latter end of the reign of Charles the Second, his pen was exercised in the cause of the Duke of York: the Republican faction he most cordially detested; and as each animal is conscious of its proper arms, the heralds' revenge was emblazoned on a most diabolical escutcheon. But the triumph of the Whig government checked the preferment of Blue-mantle; and he was even suspended from his office, till his tongue could learn to pronounce the oath of abjuration. His life was prolonged to the age of ninety; and, in the expectation of the inevitable though uncertain hour, he wishes to preserve the blessings of health, competence and virtue. In the year 1682 he published at London his *Introductio ad Latinam Blasoniam*, an original attempt, which Camden had desiderated, to define, in a Roman idiom, the terms and attributes of a Gothic institution. It is not two years since I acquired, in a foreign land, some domestic intelligence of my own family; and this intelligence was conveyed to Switzerland from the heart of Germany. I had formed an acquaintance with Mr. *Langer*, a lively and ingenious scholar, while he resided at Lausanne as preceptor to the Hereditary Prince of *Brunswick*. On his return to his proper station of Librarian to the Ducal Library of Wolfenbittel, he accidentally found among some literary rubbish a small old English volume of heraldry, inscribed with the name of *John Gibbon*. From the title only Mr. *Langer* judged that it might be an acceptable present to his friend; and he judged rightly. His manner is quaint and affected; his order is confused: but he displays some wit, more reading, and still more enthusiasm; and if an enthusiast be often absurd, he is never languid. An English text is perpetually interspersed with Latin sentences in prose and verse; but in his own poetry he claims an exemption from the laws of prosody. Amidst a profusion of genealogical knowledge, my kinsman could not be forgetful of his own name; and to him I am indebted for almost the whole of my information concerning the Gibbon family. From this small work (a duodecimo of one hundred and sixty-five pages) the author expected immortal fame: and at the conclusion of his labour he sings, in a strain of self-exultation;

“Usque huc corrigitur Romana Blasonia per me;

“Verborumque dehinc barbara forma cadat.

“Hic liber, in meritum si forsitan incidet usum,

“Testis rite meæ sedulitatis erit.

“Quicquid agat Zoilus, ventura fatebitur ætas

“Artis quòd fueram non Clypearis inops.”



Such are the hopes of authors! In the failure of those hopes John Gibbon has not been the first of his profession, and very possibly may not be the last of his name. His brother Matthew Gibbon, the Draper, had one daughter and two sons....my grandfather Edward, who was born in the year 1666, and Thomas, afterwards Dean of Carlisle. According to the mercantile creed, that the best book is a profitable ledger, the writings of John the herald would be much less precious, than those of his nephew Edward: but an author professes at least to write for the public benefit; and the slow balance of trade can be pleasing to those persons only, to whom it is advantageous. The successful industry of my grandfather raised him above the level of his immediate ancestors; he appears to have launched into various and extensive dealings: even his opinions were subordinate to his interest; and I find him in Flanders clothing King William's troops, while he would have contracted with more pleasure, though not perhaps at a cheaper rate, for the service of King James. During his residence abroad, his concerns at home were managed by his mother Hester, an active and notable woman. Her second husband was a widower, of the name of Acton; they united the children of their first nuptials. After his marriage with the daughter of Richard Acton, goldsmith in Leadenhall-street, he gave his own sister to Sir Whitmore Acton, of Aldenham; and I am thus connected, by a triple alliance, with that ancient and loyal family of Shropshire baronets. It consisted about that time of seven brothers, all of gigantic stature; one of whom, a pigmy of six feet two inches, confessed himself the last and least of the seven; adding, in the true spirit of party, that such men were not born since the Revolution. Under the Tory administration of the four last years of Queen Anne (1710.... 1714) Mr. Edward Gibbon was appointed one of the Commissioners of the Customs; he sat at that board with Prior: but the merchant was better qualified for his station than the poet; since Lord Bolingbroke has been heard to declare, that he had never conversed with a man, who more clearly understood the commerce and finances of England. In the year 1716 he was elected one of the Directors of the South Sea Company; and his books exhibited the proof that, before his acceptance of this fatal office, he had acquired an independent fortune of sixty thousand pounds.

But his fortune was overwhelmed in the shipwreck of the year twenty, and the labours of thirty years were blasted in a single day. Of the use or abuse of the South Sea scheme, of the guilt or innocence of my grandfather and his brother Directors, I am neither a competent nor a disinterested judge. Yet the equity of modern times must condemn the violent and arbitrary proceedings, which would have disgraced the cause of justice, and would render injustice still more odious. No sooner had the nation



awakened from its golden dream, than a popular and even a parliamentary clamour demanded their victims: but it was acknowledged on all sides that the South Sea Directors, however guilty, could not be touched by any known laws of the land. The speech of Lord Molesworth, the author of the State of Denmark, may shew the temper, or rather the intemperance, of the House of Commons. "Extraordinary crimes(exclaimed that ardent Whig) call aloud for extraordinary remedies. The Roman lawgivers had not foreseen the possible existence of a parricide: but as soon as the first monster appeared, he was sown in a sack, and cast headlong into the river; and I shall be content to inflict the same treatment on the authors of our present ruin." His motion was not literally adopted; but a bill of pains and penalties was introduced, a retroactive statute, to punish the offences, which did not exist at the time they were committed. Such a pernicious violation of liberty and law can be excused only by the most imperious necessity; nor could it be defended on this occasion by the plea of impending danger or useful example. The legislature restrained the persons of the Directors, imposed an exorbitant security for their appearance, and marked their characters with a previous note of ignominy: they were compelled to deliver, upon oath, the strict value of their estates; and were disabled from making any transfer or alienation of any part of their property. Against a bill of pains and penalties it is the common right of every subject to be heard by his counsel at the bar: they prayed to be heard; their prayer was refused; and their oppressors, who required no evidence, would listen to no defence. It had been at first proposed that one-eighth of their respective estates should be allowed for the future support of the Directors; but it was speciously urged, that in the various shades of opulence and guilt such an unequal proportion would be too light for many, and for some might possibly be too heavy. The character and conduct of each man were separately weighed; but instead of the calm solemnity of a judicial inquiry, the fortune and honour of three and thirty Englishmen were made the topic of hasty conversation, the sport of a lawless majority; and the basest member of the committee, by a malicious word or a silent vote, might indulge his general spleen or personal animosity. Injury was aggravated by insult, and insult was embittered by pleasantry. Allowances of twenty pounds, or one shilling; were facetiously moved. A vague report that a Director had formerly been concerned in *another* project, by which some unknown persons had lost their money, was admitted as a proof of his actual guilt. One man was ruined because he had dropped a foolish speech, that his horses should feed upon gold; another because he was grown so proud, that, one day at the treasury, he had refused a civil answer to persons much above him. All were condemned, absent and unheard, in arbitrary fines and forfeitures, which

swept away the greatest part of their substance. Such bold oppression can scarcely be shielded by the omnipotence of parliament: and yet it may be seriously questioned, whether the Judges of the South Sea Directors were the true and legal representatives of their country. The first parliament of George the First had been chosen (1715 for three years: the term had elapsed, their trust was expired; and the four additional years (1718....1722), during which they continued to sit, were derived not from the people, but from themselves; from the strong measure of the septennial bill, which can only be paralleled by *il separar di consiglio* of the Venetian history. Yet candour will own that to the same parliament every Englishman is deeply indebted: the septennial act, so vicious in its origin, has been sanctioned by time, experience, and the national consent. Its first operation secured the House of Hanover on the throne, and its permanent influence maintains the peace and stability of government. As often as a repeal has been moved in the House of Commons, I have given in its defence a clear and conscientious vote.

My grandfather could not expect to be treated with more lenity than his companions. His Tory principles and connexions rendered him obnoxious to the ruling powers: his name is reported in a suspicious secret; and his well-known abilities could not plead the excuse of ignorance or error. In the first proceedings against the South Sea Directors, Mr. Gibbon is one of the few who were taken into custody; and, in the final sentence, the measure of his fine proclaims him eminently guilty. The total estimate which he delivered on oath to the House of Commons amounted to one hundred and six thousand five hundred and forty-three pounds five shillings and six pence, exclusive of antecedent settlements. Two different allowances of fifteen and of ten thousand pounds were moved for Mr. Gibbon; but, on the question being put, it was carried without a division for the smaller sum. On these ruins, with the skill and credit, of which parliament had not been able to despoil him, my grandfather at a mature age erected the edifice of a new fortune: the labours of sixteen years were amply rewarded; and I have reason to believe that the second structure was not much inferior to the first. He had realized a very considerable property in Sussex, Hampshire, Buckinghamshire, and the New River Company; and had acquired a spacious house, with gardens and lands, at Putney, in Surry, where he resided in decent hospitality. He died in December 1736, at the age of seventy; and by his last will, at the expense of Edward, his only son (with whose marriage he was not perfectly reconciled), enriched his two daughters, Catherine and Hester. The former became the wife of Mr. Edward Elliston, an East India captain: their daughter and heiress Catherine was married in the year 1756 to Edward

Eliot, esq. (now Lord Eliot), of Port Eliot, in the county of Cornwall; and their three sons are my nearest male relations on the father's side. A life of devotion and celibacy was the choice of my aunt, Mrs. Hester Gibbon, who, at the age of eighty-five, still resides in a hermitage at Cliffe, in Northamptonshire; having long survived her spiritual guide and faithful companion Mr. William Law, who at an advanced age, about the year 1761, died in her house. In our family he had left the reputation of a worthy and pious man, who believed all that he professed, and practised all that he enjoined. The character of a nonjuror, which he maintained to the last, is a sufficient evidence of his principles in church and state; and the sacrifice of interest to conscience will be always respectable. His theological writings, which our domestic connection has tempted me to peruse, preserve an imperfect sort of life, and I can pronounce with more confidence and knowledge on the merits of the author. His last compositions are darkly tinged by the incomprehensible visions of Jacob Behmen; and his discourse on the absolute unlawfulness of stage-entertainments is sometimes quoted for a ridiculous intemperance of sentiment and language....“The actors  
“and spectators must all be damned: the playhouse is the porch  
“of Hell, the place of the Devil's abode, where he hold his filthy  
“court of evil spirits: a play is the Devil's triumph, a sacrifice  
“performed to his glory, as much as in the heathen temples of  
“Bacchus or Venus, &c. &c.” But these sallies of religious phrensy must not extinguish the praise, which is due to Mr. William Law as a wit and a scholar. His argument on topics of less absurdity is specious and acute, his manner is lively, his style forcible and clear; and, had not his vigorous mind been clouded by enthusiasm, he might be ranked with the most agreeable and ingenious writers of the times. While the Bangorian controversy was a fashionable theme, he entered the lists on the subject of Christ's kingdom, and the authority of the priesthood: against the plain account of the sacrament of the Lord's Supper he resumed the combat with Bishop Hoadley, the object of Whig idolatry, and Tory abhorrence; and at every weapon of attack and defence the nonjuror, on the ground which is common to both, approves himself at least equal to the prelate. On the appearance of the Fable of the Bees, he drew his pen against the licentious doctrine that private vices are public benefits, and morality as well as religion must join in his applause. Mr. Law's master-work, the *Serious Call*, is still read as a popular and powerful book of devotion. His precepts are rigid, but they are founded on the gospel: his satire is sharp, but it is drawn from the knowledge of human life; and many of his portraits are not unworthy of the pen of La Bruyere. If he finds a spark of piety in his reader's mind, he will soon kindle it to a flame; and a philosopher must allow that he exposes, with equal sever-



ity and truth, the strange contradiction between the faith and practice of the Christian world. Under the names of Flavia and Miranda he has admirably described my two aunts....the heathen and the Christian sister.

My father, Edward Gibbon, was born in October 1707: at the age of thirteen he could scarcely feel that he was disinherited by act of parliament; and as he advanced towards manhood, new prospects of fortune opened to his view. A parent is most attentive to supply in his children the deficiencies, of which he is conscious in himself: my grandfather's knowledge was derived from a strong understanding, and the experience of the ways of men; but my father enjoyed the benefits of a liberal education as a scholar and a gentleman. At Westminster School, and afterwards at Emanuel College in Cambridge, he passed through a regular course of academical discipline; and the care of his learning and morals was entrusted to his private tutor, the same Mr. William Law. But the mind of a saint is above or below the present world; and while the pupil proceeded on his travels, the tutor remained at Putney, the much-honoured friend and spiritual director of the whole family. My father resided some time at Paris to acquire the fashionable exercises; and as his temper was warm and social, he indulged in those pleasures, for which the strictness of his former education had given him a keener relish. He afterwards visited several provinces of France; but his excursions were neither long nor remote; and the slender knowledge which he had gained of the French language, was gradually obliterated. His passage through Besancon is marked by a singular consequence in the chain of human events. In a dangerous illness Mr. Gibbon was attended, at his own request, by one of his kinsmen of the name of Acton, the younger brother of a younger brother, who had applied himself to the study of physic. During the slow recovery of his patient, the physician himself was attacked by the malady of love: he married his mistress, renounced his country and religion, settled at Besancon, and became the father of three sons; the eldest of whom, General Acton, is conspicuous in Europe as the principal minister of the King of the Two Sicilies. By an uncle whom another stroke of fortune had transplanted to Leghorn, he was educated in the naval service of the Emperor; and his valour and conduct in the command of the Tuscan frigates protected the retreat of the Spaniards from Algiers. On my father's return to England he was chosen, in the general election of 1734, to serve in parliament for the borough of Petersfield; a burgage tenure, of which my grandfather possessed a weighty share, till he alienated (I know not why) such important property. In the opposition to Sir Robert Walpole and the Pelhams, prejudice and society connected his son with the Tories....shall I say Jacobites? or, as they were pleased to style



themselves, the country gentlemen? with them he gave many a vote; with them he drank many a bottle. Without acquiring the fame of an orator or a statesman, he eagerly joined in the great opposition, which, after a seven years chase, hunted down Sir Robert Walpole: and in the pursuit of an unpopular minister, he gratified a private revenge against the oppressor of his family in the South Sea persecution.

I was born at Putney, in the county of Surry, the 27th of April, O. S. in the year one thousand seven hundred and thirty-seven; the first child of the marriage of Edward Gibbon, esq. and of Judith Porten.\* My lot might have been that of a slave, a savage, or a peasant; nor can I reflect without pleasure on the bounty of Nature, which cast my birth in a free and civilized country, in an age of science and philosophy, in a family of honourable rank, and decently endowed with the gifts of fortune. From my birth I have enjoyed the right of primogeniture; but I was succeeded by five brothers and one sister, all of whom were snatched away in their infancy. My five brothers, whose names may be found in the parish register of Putney, I shall not pretend to lament: but from my childhood to the present hour I have deeply and sincerely regretted my sister, whose life was somewhat prolonged, and whom I remember to have seen an amiable infant. The relation of a brother and a sister, especially if they do not marry, appears to me of a very singular nature. It is a familiar and tender friendship with a female, much about our own age; an affection perhaps softened by the secret influence of sex, but pure from any mixture of sensual desire, the sole species of Platonic love that can be indulged with truth, and without danger.

At the general election of 1741, Mr. Gibbon and Mr. Delmé stood an expensive and successful contest at Southampton, against Mr. Dummer and Mr. Henly, afterwards Lord Chancellor and Earl of Northington. The Whig candidates had a majority of the resident voters; but the corporation was firm in the Tory interest: a sudden creation of one hundred and seventy new freemen turned the scale; and a supply was readily obtained of respectable volunteers, who flocked from all parts of England to support the cause of their political friends. The new parliament opened with the victory of an opposition, which was fortified by strong clamour and strange coalitions. From the event of the first divisions, Sir Robert Walpole perceived that he could no

\* The union to which I owe my birth was a marriage of inclination and esteem. Mr. James Porten, a merchant of London, resided with his family at Putney, in a house adjoining to the bridge and church-yard, where I have passed many happy hours of my childhood. He left one son (the late Sir Stanier Porten) and three daughters: Catherine, who preserved her maiden name, and of whom I shall hereafter speak; another daughter married Mr. Darrel of Richmond, and left two sons, Edward and Robert: the youngest of the three sisters was Judith, my mother.

longer lead a majority in the House of Commons, and prudently resigned (after a dominion of one and twenty years) the guidance of the state (1742). But the fall of an unpopular minister was not succeeded, according to general expectation, by a millenium of happiness and virtue: some courtiers lost their places, some patriots lost their characters, Lord Orford's offences vanished with his power; and after a short vibration, the Pelham government was fixed on the old basis of the Whig aristocracy. In the year 1745, the throne and the constitution were attacked by a rebellion, which does not reflect much honour on the national spirit: since the English friends of the Pretender wanted courage to join his standard, and his enemies (the bulk of the people) allowed him to advance into the heart of the kingdom. Without daring, perhaps without desiring, to aid the rebels, my father invariably adhered to the Tory opposition. In the most critical season he accepted, for the service of the party, the office of alderman in the city of London: but the duties were so repugnant to his inclination and habits, that he resigned his gown at the end of a few months. The second parliament in which he sat was prematurely dissolved (1747): and as he was unable or unwilling to maintain a second contest for Southampton, the life of the senator expired in that dissolution.

The death of a new-born child before that of its parents may seem an unnatural, but it is strictly a propable, event: since of any given number the greater part are extinguished before their ninth year, before they possess the faculties of the mind or body. Without accusing the profuse waste or imperfect workmanship of Nature, I shall only observe, that this unfavourable chance was multiplied against my infant existence. So feeble was my constitution, so precarious my life, that, in the baptism of each of my brothers, my father's prudence successively repeated my christian name of Edward, that, in case of the departure of the eldest son, this patronymick appellation might be still perpetuated in the family.

.....Uno avulso non deficit alter.

To preserve and to rear so frail a being, the most tender assiduity was scarcely sufficient; and my mother's attention was somewhat diverted by her frequent pregnancies, by an exclusive passion for her husband, and by the dissipation of the world, in which his taste and authority obliged her to mingle. But the maternal office was supplied by my aunt, Mrs. Catherine Porten; at whose name I feel a tear of gratitude trickling down my cheek. A life of celibacy transferred her vacant affection to her sister's first child: my weakness excited her pity; her attachment was fortified by labour and success: and if there be any, as I trust there are some, who rejoice that I live, to that dear and excellent woman they must hold themselves indebted. Many anxious

and solitary days did she consume in the patient trial of every mode of relief and amusement. Many wakeful nights did she sit by my bed-side in trembling expectation that each hour would be my last. Of the various and frequent disorders of my childhood my own recollection is dark; nor do I wish to expatiate on so disgusting a topic. Suffice it to say, that while every practitioner, from Sloane and Ward to the Chevalier Taylor, was successively summoned to torture or relieve me, the care of my mind was too frequently neglected for that of my health: compassion always suggested an excuse for the indulgence of the master, or the idleness of the pupil; and the chain of my education was broken, as often as I was recalled from the school of learning to the bed of sickness.

As soon as the use of speech had prepared my infant reason for the admission of knowledge, I was taught the arts of reading, writing, and arithmetic. So remote is the date, so vague is the memory of their origin in myself, that, were not the error corrected by analogy, I should be tempted to conceive them as innate. In my childhood I was praised for the readiness, with which I could multiply and divide, by memory alone, two sums of several figures: such praise encouraged my growing talent; and had I persevered in this line of application, I might have acquired some fame in mathematical studies.

After this previous institution at home, or at a day-school at Putney, I was delivered at the age of seven into the hands of Mr. John Kirkby, who exercised about eighteen months the office of my domestic tutor. His own words, which I shall here transcribe, inspire in his favour a sentiment of pity and esteem. ....“ During my abode in my native county of Cumberland, in “ quality of an indigent curate, I used now-and-then in a Summer, when the pleasantness of the season invited, to take a “ solitary walk to the sea-shore, which lies about two miles from “ the town where I lived. Here I would amuse myself, one “ while in viewing at large the agreeable prospect which surrounded me, and another while (confining my sight to nearer “ objects) in admiring the vast variety of beautiful shells, thrown “ upon the beach; some of the choicest of which I always picked “ up, to divert my little ones upon my return. One time among “ the rest, taking such a journey in my head, I sat down upon “ the declivity of the beach with my face to the sea, which was “ now come up within a few yards of my feet; when immediately the sad thoughts of the wretched condition of my family, “ and the unsuccessfulness of all endeavours to amend it, came “ crowding into my mind, which drove me into a deep melancholy, and ever and anon forced tears from my eyes.” Distress at last forced him to leave the country. His learning and virtue introduced him to my father; and at Putney he might have found at least a temporary shelter, had not an act of indiscretion



again driven him into the world. One day reading prayers in the parish church, he most unluckily forgot the name of King George: his patron, a loyal subject, dismissed him with some reluctance, and a decent reward; and *how* the poor man ended his days I have never been able to learn. Mr. John Kirkby is the author of two small volumes; the *Life of Automathes* (London, 1745), and an *English and Latin Grammar* (London, 1746); which, as a testimony of gratitude, he dedicated (November 5th, 1745) to my father. The books are before me: from them the pupil may judge the preceptor; and, upon the whole, his judgment will not be unfavourable. The grammar is executed with accuracy and skill, and I know not whether any better existed at the time in our language: but the life of Automathes aspires to the honours of a philosophical fiction. It is the story of a youth, the son of a shipwrecked exile, who lives alone on a desert island from infancy to the age of manhood. A hind is his nurse; he inherits a cottage, with many useful and curious instruments; some ideas remain of the education of his two first years; some arts are borrowed from the beavers of a neighbouring lake; some truths are revealed in supernatural visions. With these helps, and his own industry, Automathes becomes a self-taught though speechless philosopher, who had investigated with success his own mind, the natural world, the abstract sciences, and the great principles of morality and religion. The author is not entitled to the merit of invention, since he has blended the English story of Robinson Crusoe with the Arabian romance of Hai Ebn Yokhdan, which he might have read in the Latin version of Pocock. In the Automathes I cannot praise either the depth of thought or elegance of style; but the book is not devoid of entertainment or instruction; and among several interesting passages, I would select the discovery of fire, which produces by accidental mischief the discovery of conscience. A man who had thought so much on the subjects of language and education was surely no ordinary preceptor: my childish years, and his hasty departure, prevented me from enjoying the full benefit of his lessons; but they enlarged my knowledge of arithmetic, and left me a clear impression of the English and Latin rudiments.

In my ninth year (January 1746), in a lucid interval of comparative health, my father adopted the convenient and customary mode of English education; and I was sent to Kingston upon Thames, to a school of about seventy boys, which was kept by Dr. Wooddeson and his assistants. Every time I have since passed over Putney Common, I have always noticed the spot where my mother, as we droye along in the coach, admonished me that I was now going into the world, and must learn to think and act for myself. The expression may appear ludicrous; yet there is not, in the course of life, a more remarkable change than the removal of a child from the luxury and freedom of a wealthy



house, to the frugal diet and strict subordination of a school; from the tenderness of parents, and the obsequiousness of servants, to the rude familiarity of his equals, the insolent tyranny of his seniors, and the rod, perhaps, of a cruel and capricious pedagogue. Such hardships may steel the mind and body against the injuries of fortune; but my timid reserve was astonished by the crowd and tumult of the school; the want of strength and activity disqualified me for the sports of the play-field; nor have I forgotten how often in the year forty six I was reviled and buffeted for the sins of my Tory ancestors. By the common methods of discipline, at the expense of many tears and some blood, I purchased the knowledge of the Latin syntax; and not long since I was possessed of the dirty volumes of Phædrus and Cornelius Nepos, which I painfully construed and darkly understood. The choice of these authors is not injudicious. The *lives* of Cornelius Nepos, the friend of Atticus and Cicero, are composed in the style of the purest age; his simplicity is elegant, his brevity copious: he exhibits a series of men and manners; and with such illustrations, as every pedant is not indeed qualified to give, this classic biographer may initiate a young student in the history of Greece and Rome. The use of fables or apologues has been approved in every age from ancient India to modern Europe. They convey in familiar images the truths of morality and prudence; and the most childish understanding (I advert to the scruples of Rousseau) will not suppose either that beasts *do* speak, or that men *may* lie. A fable represents the genuine characters of animals; and a skilful master might extract from Pliny and Buffon some pleasing lessons of natural history, a science well adapted to the taste and capacity of children. The Latinity of Phædrus is not exempt from an alloy of the silver age; but his manner is concise, terse, and sententious: the Thracian slave discreetly breathes the spirit of a freeman; and when the text is sound, the style is perspicuous. But his fables, after a long oblivion, were first published by Peter Pithou, from a corrupt manuscript. The labours of fifty editors confess the defects of the copy as well as the value of the original; and the school-boy may have been whipt for misapprehending a passage, which Bentley could not restore, and which Burman could not explain.

My studies were too frequently interrupted by sickness; and after a real or nominal residence at Kingston-school of near two years, I was finally recalled (December 1747) by my mother's death, which was occasioned, in her thirty-eighth year, by the consequences of her last labour. I was too young to feel the importance of my loss; and the image of her person and conversation is faintly imprinted in my memory. The affectionate heart of my aunt, Catharine Porten, bewailed a sister and a friend; but my poor father was inconsolable, and the transport

of grief seemed to threaten his life or his reason. I can never forget the scene of our first interview, some weeks after the fatal event; the awful silence, the room hung with black, the mid-day tapers, his sighs and tears; his praises of my mother, a saint in heaven; his solemn adjuration that I would cherish her memory and imitate her virtues; and the fervor with which he kissed and blessed me as the sole surviving pledge of their loves. The storm of passion insensibly subsided into calmer melancholy. At a convivial meeting of his friends, Mr. Gibbon might affect or enjoy a gleam of cheerfulness; but his plan of happiness was for ever destroyed; and after the loss of his companion he was left alone in a world, of which the business and pleasures were to him irksome or insipid. After some unsuccessful trials he renounced the tumult of London and the hospitality of Putney, and buried himself in the rural or rather rustic solitude of Buriton; from which, during several years, he seldom emerged.

As far back as I can remember, the house, near Putney-bridge and church-yard, of my maternal grandfather appears in the light of my proper and native home. It was there that I was allowed to spend the greatest part of my time, in sickness or in health, during my school vacations and my parents' residence in London, and finally after my mother's death. Three months after that event, in the spring of 1748, the commercial ruin of her father, Mr. James Porten, was accomplished and declared. He suddenly absconded: but as his effects were not sold, nor the house evacuated, till the Christmas following, I enjoyed during the whole year the society of my aunt, without much consciousness of her impending fate. I feel a melancholy pleasure in repeating my obligations to that excellent woman, Mrs. Catherine Porten, the true mother of my mind as well as of my health. Her natural good sense was improved by the perusal of the best books in the English language; and if her reason was sometimes clouded by prejudice, her sentiments were never disguised by hypocrisy or affectation. Her indulgent tenderness, the frankness of her temper, and my innate rising curiosity, soon removed all distance between us: like friends of an equal age, we freely conversed on every topic, familiar or abstruse; and it was her delight and reward to observe the first shoots of my young ideas. Pain and languor were often soothed by the voice of instruction and amusement; and to her kind lessons I ascribe my early and invincible love of reading, which I would not exchange for the treasures of India. I should perhaps be astonished, were it possible to ascertain the date, at which a favourite tale was engraved, by frequent repetition, in my memory: the Cavern of the Winds; the Palace of Felicity; and the fatal moment at the end of three months or centuries, when Prince Adolphus is overtaken by Time, who had worn out so many pair of wings in the pursuit. Before I left Kingston-school

I was well acquainted with Pope's *Homer* and the *Arabian Nights Entertainments*, two books which will always please by the moving picture of human manners and specious miracles : nor was I then capable of discerning that Pope's translation is a portrait endowed with every merit, excepting that of likeness to the original. The verses of Pope accustomed my ear to the sound of Poetic harmony : in the death of Hector, and the shipwreck of Ulysses, I tasted the new emotions of terror and pity ; and seriously disputed with my aunt on the vices and virtues of the heroes of the Trojan war. From Pope's *Homer* to Dryden's *Virgil* was an easy transition ; but I know not how, from some fault in the author, the translator, or the reader, the pious *Æneas* did not so forcibly seize on my imagination ; and I derived more pleasure from Ovid's *Metamorphoses*, especially in the fall of Phæton, and the speeches of Ajax and Ulysses. My grandfather's flight unlocked the door of a tolerable library ; and I turned over many English pages of poetry and romance, of history and travels. Where a title attracted my eye, without fear or awe I snatched the volume from the shelf ; and Mrs. Porten, who indulged herself in moral and religious speculations, was more prone to encourage than to check a curiosity above the strength of a boy. This year (1748), the twelfth of my age, I shall note as the most propitious to the growth of my intellectual stature.

The relics of my grandfather's fortune afforded a bare annuity for his own maintenance ; and his daughter, my worthy aunt, who had already passed her fortieth year, was left destitute. Her noble spirit scorned a life of obligation and dependence ; and after revolving several schemes, she preferred the humble industry of keeping a boarding-house for Westminster-school, where she laboriously earned a competence for her old age. This singular opportunity of blending the advantages of private and public education decided my father. After the Christmas holidays in January 1749, I accompanied Mrs. Porten to her new house in College-street ; and was immediately entered in the school, of which Dr. John Nicoll was at that time head-master. At first I was alone : but my aunt's resolution was praised ; her character was esteemed ; her friends were numerous and active : in the course of some years she became the mother of forty or fifty boys, for the most part of family and fortune ; and as the primitive habitation was too narrow, she built and occupied a spacious mansion in Dean's Yard. I shall always be ready to join in the common opinion, that our public schools, which have produced so many eminent characters, are the best adapted to the genius and constitution of the English people. A boy of spirit may acquire a previous and practical experience of the world ; and his play-fellows may be the future friends of his heart or his interest. In a free intercourse with his equals, the habits of truth,



fortitude, and prudence will insensibly be matured. Birth and riches are measured by the standard of personal merit; and the mimic scene of a rebellion has displayed, in their true colours, the ministers and patriots of the rising generation. Our seminaries of learning do not exactly correspond with the precept of a Spartan king, "that the child should be instructed in the arts, which will be useful to the man;" since a finished scholar may emerge from the head of Westminster or Eton, in total ignorance of the business and conversation of English gentlemen in the latter end of the eighteenth century. But these schools may assume the merit of teaching all that they pretend to teach, the Latin and Greek languages: they deposit in the hands of a disciple the keys of two valuable chests; nor can he complain, if they are afterwards lost or neglected by his own fault. The necessity of leading in equal ranks so many unequal powers of capacity and application, will prolong to eight or ten years the juvenile studies, which might be dispatched in half that time by the skilful master of a single pupil. Yet even the repetition of exercise and discipline contributes to fix in a vacant mind the verbal science of grammar and prosody: and the private or voluntary student, who possesses the sense and spirit of the classics, may offend, by a false quantity, the scrupulous ear of a well-flogged critic. For myself, I must be content with a very small share of the civil and literary fruits of a public school. In the space of two years (1749, 1750), interrupted by danger and debility, I painfully climbed into the third form; and my riper age was left to acquire the beauties of the Latin, and the rudiments of the Greek tongue. Instead of audaciously mingling in the sports, the quarrels, and the connections of our little world, I was still cherished at home under the maternal wing of my aunt; and my removal from Westminster long preceded the approach of manhood.

The violence and variety of my complaints, which had excused my frequent absence from Westminster school, at length engaged Mrs. Porten, with the advice of physicians, to conduct me to Bath: at the end of the Michaelmas vacation (1750) she quitted me with reluctance, and I remained several months under the care of a trusty maid-servant. A strange nervous affection, which alternately contracted my legs, and produced, without any visible symptoms, the most excruciating pain, was ineffectually opposed by the various methods of bathing and pumping. From Bath I was transported to Winchester, to the house of a physician; and after the failure of his medical skill, we had again recourse to the virtues of the Bath-waters. During the intervals of these fits, I moved with my father to Buriton and Putney; and a short unsuccessful trial was attempted to renew my attendance at Westminster-school. But my infirmities could not be reconciled with the hours and discipline of a public semi-



nary ; and instead of a domestic tutor, who might have watched the favourable moments, and gently advanced the progress of my learning, my father was too easily content with such occasional teachers, as the different places of my residence could supply. I was never forced, and seldom was I persuaded, to admit these lessons ; yet I read with a clergyman at Bath some odes of Horace, and several episodes of Virgil, which gave me an imperfect and transient enjoyment of the Latin poets. It might now be apprehended that I should continue for life an illiterate cripple ; but, as I approached my sixteenth year, Nature displayed in my favour her mysterious energies ; my constitution was fortified and fixed ; and my disorders, instead of growing with my growth and strengthening with my strength, most wonderfully vanished. I have never possessed or abused the insolence of health : but since that time few persons have been more exempt from real or imaginary ills ; and, till I am admonished by the gout, the reader will no more be troubled with the history of my bodily complaints. My unexpected recovery again encouraged the hope of my education ; and I was placed at Esher, in Surry, in the house of the Reverend Mr. Philip Francis, in a pleasant spot, which promised to unite the various benefits of air, exercise, and study (January 1752). The translator of Horace might have taught me to relish the Latin poets, had not my friends discovered in a few weeks, that he preferred the pleasures of London, to the instruction of his pupils. My father's perplexity at this time, rather than his prudence, was urged to embrace a singular and desperate measure. Without preparation or delay he carried me to Oxford ; and I was matriculated in the university as a gentleman commoner of Magdalen college, before I had accomplished the fifteenth year of my age (April 3, 1752).

The curiosity which had been implanted in my infant mind, was still alive and active ; but my reason was not sufficiently informed to understand the value, or to lament the loss, of three precious years from my entrance at Westminster to my admission at Oxford. Instead of repining at my long and frequent confinement to the chamber or the couch, I secretly rejoiced in those infirmities, which delivered me from the exercises of the school, and the society of my equals. As often as I was tolerably exempt from danger and pain, reading, free desultory reading, was the employment and comfort of my solitary hours. At Westminster, my aunt sought only to amuse and indulge me ; in my stations at Bath and Winchester, at Buriton and Putney, a false compassion respected my sufferings ; and I was allowed, without controul or advice, to gratify the wanderings of an unripe taste. My indiscriminate appetite subsided by degrees in the *historic* line : and since philosophy has exploded all innate ideas and natural propensities, I must ascribe this choice to the assiduous perusal

of the Universal History, as the octavo volumes successively appeared. This unequal work, and a treatise of Hearne, the *Ductor historicus*, referred and introduced me to the Greek and Roman historians, to as many at least as were accessible to an English reader. All that I could find were greedily devoured, from Littlebury's lame Herodotus, and Spelman's valuable Xenophon, to the pompous folios of Gordon's Tacitus, and a ragged Procopius of the beginning of the last century. The cheap acquisition of so much knowledge confirmed my dislike to the study of languages; and I argued with Mrs. Porten, that, were I master of Greek and Latin, I must interpret to myself in English the thoughts of the original, and that such extemporaneous versions must be inferior to the elaborate translations of professed scholars; a silly sophism, which could not easily be confuted by a person ignorant of any other language than her own. From the ancient I leaped to the modern world: many crude lumps of Speed, Rapin, Mazeray, Davila, Machiavel, Father Paul, Bower, &c. I devoured like so many novels; and I swallowed with the same voracious appetite the descriptions of India and China, of Mexico and Peru.

My first introduction to the historic scenes, which have since engaged so many years of my life, must be ascribed to an accident. In the summer of 1751, I accompanied my father on a visit to Mr. Hoare's in Wiltshire; but I was less delighted with the beauties of Stourhead, than with discovering in the library a common book, the Continuation of Echard's Roman History, which is indeed executed with more skill and taste than the previous work. To me the reigns of the successors of Constantine were absolutely new; and I was immersed in the passage of the Goths over the Danube, when the summons of the dinner-bell reluctantly dragged me from my intellectual feast. This transient glance served rather to irritate than to appease my curiosity; and as soon as I returned to Bath I procured the second and third volumes of Howell's History of the World, which exhibit the Byzantine period on a larger scale. Mahomet and his Saracens soon fixed my attention; and some instinct of criticism directed me to the genuine sources. Simon Ockley, an original in every sense, first opened my eyes; and I was led from one book to another, till I had ranged round the circle of Oriental history. Before I was sixteen, I had exhausted all that could be learned in English of the Arabs and Persians, the Tartars and Turks; and the same ardour urged me to guess at the French of D'Herbelot, and to construe the barbarous Latin of Pocock's Abulpharagius. Such vague and multifarious reading could not teach me to think, to write, or to act; and the only principle, that darted a ray of light into the indigested chaos, was an early and rational application to the order of time and place. The maps of Cellarius and Wells imprinted in my mind the picture of ancient geography:

from Stranchius I imbibed the elements of chronology: the Tables of Helvicus and Anderson, the Annals of Usher and Prideaux, distinguished the connection of events, and engraved the multitude of names and dates in a clear and indelible series. But in the discussion of the first ages I overleaped the bounds of modesty and use. In my childish balance I presumed to weigh the systems of Scaliger and Petavius, of Marsham and Newton, which I could seldom study in the originals; and my sleep has been disturbed by the difficulty of reconciling the Septuagint with the Hebrew computation. I arrived at Oxford with a stock of erudition, that might have puzzled a doctor, and a degree of ignorance, of which a school-boy would have been ashamed.

At the conclusion of this first period of my life, I am tempted to enter a protest against the trite and lavish praise of the happiness of our boyish years, which is echoed with so much affectation in the world. That happiness I have never known, that time I have never regretted; and were my poor aunt still alive, she would bear testimony to the early and constant uniformity of my sentiments. It will indeed be replied, that *I* am not a competent judge; that pleasure is incompatible with pain; that joy is excluded from sickness; and that the felicity of a school-boy consists in the perpetual motion of thoughtless and playful agility, in which I was never qualified to excel. My name, it is most true, could never be enrolled among the sprightly race, the idle progeny of Eton or Westminster.

“Who foremost may delight to cleave,  
“With pliant arm, the glassy wave,  
“Or urge the flying ball.”

The poet may gaily describe the short hours of recreation; but he forgets the daily tedious labours of the school, which is approached each morning with anxious and reluctant steps.

A traveller, who visits Oxford or Cambridge, is surprised and edified by the apparent order and tranquillity that prevail in the seats of the English muses. In the most celebrated universities of Holland, Germany, and Italy, the students, who swarm from different countries, are loosely dispersed in private lodgings at the houses of the burghers: they dress according to their fancy and fortune; and in the intemperate quarrels of youth and wine, their *swords*, though less frequently than of old, are sometimes stained with each other's blood. The use of arms is banished from our English universities; the uniform habit of the academics, the square cap, and black gown, is adapted to the civil and even clerical profession; and from the doctor in divinity to the undergraduate, the degrees of learning and age are externally distinguished. Instead of being scattered in a town, the students of Oxford and Cambridge are united in colleges; their maintenance is provided at their own expense, or that of the founders; and the



stated hours of the hall and chapel represent the discipline of a regular, and, as it were, a religious community. The eyes of the traveller are attracted by the size or beauty of the public edifices; and the principal colleges appear to be so many palaces, which a liberal nation has erected and endowed for the habitation of science. My own introduction to the university of Oxford forms a new æra in my life; and at the distance of forty years I still remember my first emotions of surprise and satisfaction. In my fifteenth year I felt myself suddenly raised from a boy to a man: the persons, whom I respected as my superiors in age and academical rank, entertained me with every mark of attention and civility; and my vanity was flattered by the velvet cap and silk gown, which distinguish a gentleman commoner from a plebeian student. A decent allowance, more money than a school-boy had ever seen, was at my own disposal; and I might command, among the tradesmen of Oxford, an indefinite and dangerous latitude of credit. A key was delivered into my hands, which gave me the free use of a numerous and learned library; my apartment consisted of three elegant and well furnished rooms in the new building, a stately pile, of Magdalen College; and the adjacent walks, had they been frequented by Plato's disciples, might have been compared to the Attic shade on the banks of the Ilissus. Such was the fair prospect of my entrance (April 3, 1752) into the university of Oxford.

A venerable prelate, whose taste and erudition must reflect honour on the society in which they were formed, has drawn a very interesting picture of his academical life....“ I was educated (says Bishop Lowth) in the UNIVERSITY OF OXFORD. I “ enjoyed all the advantages, both public and private, which that “ famous seat of learning so largely affords. I spent many years “ in that illustrious society, in a well-regulated course of useful “ discipline and studies, and in the agreeable and improving commerce of gentlemen and of scholars; in a society where emulation without envy, ambition without jealousy, contention without animosity, incited industry, and awakened genius; where a “ liberal pursuit of knowledge, and a genuine freedom of thought, “ was raised, encouraged, and pushed forward by example, by “ commendation, and by authority. I breathed the same atmosphere that the HOOKERS, the CHILLINGWORTHS, and the “ LOCKES had breathed before; whose benevolence and humanity were as extensive as their vast genius and comprehensive “ knowledge; who always treated their adversaries with civility “ and respect; who made candour, moderation, and liberal judgment as much the rule and law as the subject of their discourse. “ And do you reproach me with my education in this place, and “ with my relation to this most respectable body, which I shall “ always esteem my greatest advantage and my highest honour?” I transcribe with pleasure this eloquent passage, without examin-



ing what benefits or what rewards were derived by Hooker, or Chillingworth, or Locke, from their academical institution; without inquiring, whether in this angry controversy the spirit of Lowth himself is purified from the intolerant zeal, which Warburton had ascribed to the genius of the place. It may indeed be observed, that the atmosphere of Oxford did not agree with Mr. Locke's constitution, and that the philosopher justly despised the academical bigots, who expelled his person and condemned his principles. The expression of gratitude is a virtue and a pleasure: a liberal mind will delight to cherish and celebrate the memory of its parents; and the teachers of science are the parents of the mind. I applaud the filial piety, which it is impossible for me to imitate; since I must confess an imaginary debt, to assume the merit of a just or generous retribution. To the university of Oxford I acknowledge no obligation; and she will as cheerfully renounce me for a son, as I am willing to disclaim her for a mother. I spent fourteen months at Magdalen college; they proved the fourteen months the most idle and unprofitable of my whole life; the reader will pronounce between the school and the scholar; but I cannot affect to believe that Nature had disqualified me for all literary pursuits. The specious and ready excuse of my tender age, imperfect preparation, and hasty departure, may doubtless be alleged; nor do I wish to defraud such excuses of their proper weight. Yet in my sixteenth year I was not devoid of capacity or application; even my childish reading had displayed an early though blind propensity for books; and the shallow flood might have been taught to flow in a deep channel and a clear stream. In the discipline of a well-constituted academy, under the guidance of skilful and vigilant professors, I should gradually have risen from translations to originals, from the Latin to the Greek classics, from dead languages to living science: my hours would have been occupied by useful and agreeable studies, the wanderings of my fancy would have been restrained, and I should have escaped the temptations of idleness, which finally precipitated my departure from Oxford.

Perhaps in a separate annotation I may coolly examine the fabulous and real antiquities of our sister universities, a question which has kindled such fierce and foolish disputes among their fanatic sons. In the mean while it will be acknowledged, that these venerable bodies are sufficiently old to partake of all the prejudices and infirmities of age. The schools of Oxford and Cambridge were founded in a dark age of false and barbarous science; and they are still tainted with the vices of their origin. Their primitive discipline was adapted to the education of priests and monks; and the government still remains in the hands of the clergy, an order of men whose manners are remote from the present world, and whose eyes are dazzled by the light of philosophy. The legal incorporation of these societies by the charters

of popes and kings had given them a monopoly of the public instruction; and the spirit of monopolists is narrow, lazy, and oppressive: their work is more costly and less productive than that of independent artists; and the new improvements so eagerly grasped by the competition of freedom, are admitted with slow and sullen reluctance in those proud corporations, above the fear of a rival, and below the confession of an error. 'We may scarcely hope that any reformation will be a voluntary act; and so deeply are they rooted in law and prejudice, that even the omnipotence of parliament would shrink from an inquiry into the state and abuses of the two universities.

The use of academical degrees, as old as the thirteenth century, is visibly borrowed from the mechanic corporations; in which an apprentice, after serving his time, obtains a testimonial of his skill, and a license to practise his trade and mystery. It is not my design to depreciate those honours, which could never gratify or disappoint my ambition; and I should applaud the institution, if the degrees of batchelor or licentiate were bestowed as the reward of manly and successful study: if the name and rank of doctor or master were strictly reserved for the professors of science, who have approved their title to the public esteem.

In all the universities of Europe, excepting our own, the languages and sciences are distributed among a numerous list of effective professors: the students, according to their taste, their calling, and their diligence, apply themselves to the proper masters; and in the annual repetition of public and private lectures, these masters are assiduously employed. Our curiosity may inquire what number of professors has been instituted at Oxford? (for I shall now confine myself to my own university;) by whom are they appointed, and what may be the probable chances of merit or incapacity? how many are stationed to the three faculties, and how many are left for the liberal arts? what is the form, and what the substance of their lessons? But all these questions are silenced by one short and singular answer, "That in the university of Oxford, the greater part of the public professors have "for these many years given up altogether even the pretence of "teaching." Incredible as the fact may appear, I must rest my belief on the positive and impartial evidence of a master of moral and political wisdom, who had himself resided at Oxford. Dr. Adam Smith assigns as the cause of their indolence, that, instead of being paid by voluntary contributions, which would urge them to increase the number, and to deserve the gratitude of their pupils, the Oxford professors are secure in the enjoyment of a fixed stipend, without the necessity of labour, or the apprehension of controul. It has indeed been observed, nor is the observation absurd, that excepting in experimental sciences, which demand a costly apparatus and a dexterous hand, the many valuable trea-

tises, that have been published on every subject of learning, may now supersede the ancient mode of oral instruction. Were this principle true in its utmost latitude, I should only infer that the offices and salaries, which are become useless, ought without delay to be abolished. But there still remains a material difference between a book and a professor; the hour of the lecture enforces attendance; attention is fixed by the presence, the voice, and the occasional questions of the teacher; the most idle will carry something away; and the more diligent will compare the instructions, which they have heard in the school, with the volumes, which they peruse in their chamber. The advice of a skilful professor will adapt a course of reading to every mind and every situation; his authority will discover, admonish, and at last chastise the negligence of his disciples; and his vigilant inquiries will ascertain the steps of their literary progress. Whatever science he professes he may illustrate in a series of discourses, composed in the leisure of his closet, pronounced on public occasions, and finally delivered to the press. I observe with pleasure, that in the university of Oxford Dr. Lowth, with equal eloquence and erudition, has executed this task in his incomparable *Prælections* on the Poetry of the Hebrews.

The college of St. Mary Magdalen was founded in the fifteenth century by Wainfleet bishop of Winchester; and now consists of a president, forty fellows, and a number of inferior students. It is esteemed one of the largest and most wealthy of our academical corporations, which may be compared to the Benedictine abbeys of catholic countries; and I have loosely heard that the estates belonging to Magdalen College, which are leased by those indulgent landlords at small quit-rents and occasional fines, might be raised, in the hands of private avarice, to an annual revenue of nearly thirty thousand pounds. Our colleges are supposed to be schools of science, as well as of education; nor is it unreasonable to expect that a body of literary men, devoted to a life of celibacy, exempt from the care of their own subsistence, and amply provided with books, should devote their leisure to the prosecution of study, and that some effects of their studies should be manifested to the world. The shelves of their library groan under the weight of the Benedictine folios, of the editions of the fathers, and the collections of the middle ages, which have issued from the single abbey of St. Germain de Préz at Paris. A composition of genius must be the offspring of one mind; but such works of industry, as may be divided among many hands, and must be continued during many years, are the peculiar province of a laborious community. If I inquire into the manufactures of the monks of Magdalen, if I extend the inquiry to the other colleges of Oxford and Cambridge, a silent blush, or a scornful frown, will be the only reply. The fellows or monks of any time were decent easy men, who supinely enjoyed the gifts



of the founder: their days were filled by a series of uniform employments; the chapel and the hall, the coffee-house and the common room, till they retired, weary and well satisfied, to a long slumber. From the toil of reading, or thinking, or writing, they had absolved their conscience: and the first shoots of learning and ingenuity withered on the ground, without yielding any fruits to the owners or the public. As a gentleman commoner, I was admitted to the society of the fellows, and fondly expected that some questions of literature would be the amusing and instructive topics of their discourse. Their conversation stagnated in a round of college business, tory politics, personal anecdotes, and private scandal: their dull and deep potations excused the brisk intemperance of youth; and their constitutional toasts were not expressive of the most lively loyalty for the house of Hanover. A general election was now approaching: the great Oxfordshire contest already blazed with all the malevolence of party-zeal. Magdalen College was devoutly attached to the old interest! and the names of Wenman and Dashwood were more frequently pronounced, than those of Cicero and Chrysostom. The example of the senior fellows could not inspire the undergraduates with a liberal spirit or studious emulation; and I cannot describe, as I never knew, the discipline of college. Some duties may possibly have been imposed on the poor scholars, whose ambition aspired to the peaceful honours of a fellowship (*ascribi quietis ordinibus . . . . Deorum*); but no independent members were admitted below the rank of a gentleman commoner, and our velvet cap was the cap of liberty. A tradition prevailed that some of our predecessors had spoken Latin declamations in the hall; but of this ancient custom no vestige remained: the obvious methods of public exercises and examinations were totally unknown; and I have never heard that either the president or the society interfered in the private œconomy of the tutors and their pupils.

The silence of the Oxford professors, which deprives the youth of public instruction, is imperfectly supplied by the tutors, as they are styled, of the several colleges. Instead of confining themselves to a single science, which had satisfied the ambition of Burman or Bernoulli, they teach, or promise to teach, either history or mathematics, or ancient literature, or moral philosophy; and as it is possible that they may be defective in all, it is highly probable that of some they will be ignorant. They are paid, indeed, by private contributions; but their appointment depends on the head of the house: their diligence is voluntary, and will consequently be languid, while the pupils themselves, or their parents, are not indulged in the liberty of choice or change. The first tutor into whose hands I was resigned appears to have been one of the best of the tribe: Dr. Waldegrave was a learned and pious man, of a mild disposition, strict morals, and



abstemious life, who seldom mingled in the politics or the jollity of the college. But his knowledge of the world was confined to the university; his learning was of the last, rather than of the present age; his temper was indolent; his faculties, which were not of the first rate, had been relaxed by the climate, and he was satisfied, like his fellows, with the slight and superficial discharge of an important trust. As soon as my tutor had sounded the insufficiency of his disciple in school-learning, he proposed that we should read every morning from ten to eleven the comedies of Terence. The sum of my improvement in the university of Oxford is confined to three or four Latin plays; and even the study of an elegant classic, which might have been illustrated by a comparison of ancient and modern theatres, was reduced to a dry and literal interpretation of the author's text. During the first weeks I constantly attended these lessons in my tutor's room; but as they appeared equally devoid of profit and pleasure, I was once tempted to try the experiment of a formal apology. The apology was accepted with a smile. I repeated the offence with less ceremony; the excuse was admitted with the same indulgence: the slightest motive of laziness or indisposition, the most trifling avocation at home or abroad, was allowed as a worthy impediment; nor did my tutor appear conscious of my absence or neglect. Had the hour of lecture been constantly filled, a single hour was a small portion of my academic leisure. No plan of study was recommended for my use; no exercises were prescribed for his inspection; and, at the most precious season of youth, whole days and weeks were suffered to elapse without labour or amusement, without advice or account. I should have listened to the voice of reason and of my tutor; his mild behaviour had gained my confidence. I preferred his society to that of the younger students; and in our evening walks to the top of Heddington-hill, we freely conversed on a variety of subjects. Since the days of Pocock and Hyde, Oriental learning has always been the pride of Oxford, and I once expressed an inclination to study Arabic. His prudence discouraged this childish fancy; but he neglected the fair occasion of directing the ardour of a curious mind. During my absence in the Summer vacation, Dr. Waldegrave accepted a college living at Washington in Sussex, and on my return I no longer found him at Oxford. From that time I have lost sight of my first tutor; but at the end of thirty years (1781) he was still alive; and the practice of exercise and temperance had entitled him to a healthy old age.

The long recess between the Trinity and Michaelmas terms empties the colleges of Oxford, as well as the courts of Westminster. I spent, at my father's house at Buriton in Hampshire, the two months of August and September. It is whimsical enough, that as soon as I left Magdalen College, my taste for books began to revive; but it was the same blind and boyish

taste for the pursuit of exotic history. Unprovided with original learning, unformed in the habits of thinking, unskilled in the arts of composition, I resolved....to write a book. The title of this first Essay, *the Age of Sesostris*, was perhaps suggested by Voltaire's *Age of Lewis XIV.* which was new and popular; but my sole object was to investigate the probable date of the life and reign of the conqueror of Asia. I was then enamoured of Sir John Marsham's *Canon Chronicus*; an elaborate work, of whose merits and defects I was not yet qualified to judge. According to his specious, though narrow plan, I settled my hero about the time of Solomon, in the tenth century before the Christian æra. It was therefore incumbent on me, unless I would adopt Sir Isaac Newton's shorter chronology, to remove a formidable objection; and my solution, for a youth of fifteen, is not devoid of ingenuity. In his version of the Sacred Books, Manetho the high priest has identified Sethosis, or Sesostris, with the elder brother of Danaus, who landed in Greece, according to the Parian Marble, fifteen hundred and ten years before Christ. But in my supposition the high priest is guilty of a voluntary error; flattery is the prolific parent of falsehood. Manetho's *History of Egypt* is dedicated to Ptolemy Philadelphus, who derived a fabulous or illegitimate pedigree from the Macedonian kings of the race of Hercules. Danaus is the ancestor of Hercules; and after the failure of the elder branch, his descendants, the Ptolemies, are the sole representatives of the royal family, and may claim by inheritance the kingdom which they hold by conquest. Such were my juvenile discoveries; at a riper age, I no longer presume to connect the Greek, the Jewish, and the Egyptian antiquities, which are lost in a distant cloud. Nor is this the only instance, in which the belief and knowledge of the child are superseded by the more rational ignorance of the man. During my stay at Buriton, my infant-labour was diligently prosecuted, without much interruption from company or country diversions; and I already heard the music of public applause. The discovery of my own weakness was the first symptom of taste. On my return to Oxford, the *Age of Sesostris* was wisely relinquished; but the imperfect sheets remained twenty years at the bottom of a drawer, till, in a general clearance of papers, (November 1772), they were committed to the flames.

After the departure of Dr. Waldegrave, I was transferred, with his other pupils, to his academical heir, whose literary character did not command the respect of the college. Dr. \* \* \* \* well remembered that he had a salary to receive, and only forgot that he had a duty to perform. Instead of guiding the studies, and watching over the behaviour of his disciple, I was never summoned to attend even the ceremony of a lecture; and, excepting one voluntary visit to his rooms, during the eight months of his titular office, the tutor and pupil lived in the same college

as strangers to each other. The want of experience, of advice, and of occupation, soon betrayed me into some improprieties of conduct, ill-chosen company, late hours, and inconsiderate expense. My growing debts might be secret; but my frequent absence was visible and scandalous; and a tour to Bath, a visit into Buckinghamshire, and four excursions to London in the same winter, were costly and dangerous frolics. They were, indeed, without a meaning, as without an excuse. The irksomeness of a cloistered life repeatedly tempted me to wander; but my chief pleasure was that of travelling; and I was too young and bashful to enjoy, like a manly Oxonian in Town, the pleasures of London. In all these excursions I eloped from Oxford; I returned to College; in a few days I eloped again, as if I had been an independent stranger in a hired lodging, without once hearing the voice of admonition, without once feeling the hand of control. Yet my time was lost, my expenses were multiplied, my behaviour abroad was unknown; folly as well as vice should have awakened the attention of my superiors, and my tender years would have justified a more than ordinary degree of restraint and discipline.

It might at least be expected, that an ecclesiastical school should inculcate the orthodox principles of religion. But our venerable mother had contrived to unite the opposite extremes of bigotry and indifference; an heretic, or unbeliever, was a monster in her eyes; but she was always, or often, or sometimes, remiss in the spiritual education of her own children. According to the statutes of the university, every student, before he is matriculated, must subscribe his assent to the thirty-nine articles of the church of England, which are signed by more than read, and read by more than believe them. My insufficient age excused me, however, from the immediate performance of this legal ceremony; and the vice-chancellor directed me to return, as soon as I should have accomplished my fifteenth year; recommending me, in the mean while, to the instruction of my college. My college forgot to instruct: I forgot to return, and was myself forgotten by the first magistrate of the university. Without a single lecture, either public or private, either christian or protestant, without any academical subscription, without any episcopal confirmation, I was left by the dim light of my catechism to grope my way to the chapel and communion-table, where I was admitted, without a question, how far, or by what means, I might be qualified to receive the sacrament. Such almost incredible neglect was productive of the worst mischiefs. From my childhood I have been fond of religious disputation: my poor aunt has often been puzzled by the mysteries which she strove to believe; nor had the elastic spring been totally broken by the weight of the atmosphere of Oxford. The blind activity of idleness urged me to advance without armour into the dan-



gerous mazes of controversy; and at the age of sixteen, I bewildered myself in the errors of the church of Rome.

The progress of my conversion may tend to illustrate, at least, the history of my own mind. It was not long since Dr. Middleton's free inquiry had sounded an alarm in the theological world: much ink and much gall had been spilt in the defence of the primitive miracles; and the two dullest of their champions were crowned with academic honours by the university of Oxford. The name of Middleton was unpopular; and his proscription very naturally led me to peruse his writings, and those of his antagonists. His bold criticism, which approaches the precipice of infidelity, produced on my mind a singular effect; and had I persevered in the communion of Rome, I should now apply to my own fortune the prediction of the Sybil,

.....Via prima salutis,  
Quod minimè reris, Graiâ, pandetur ab urbe.

The elegance of style and freedom of argument were repelled by a shield of prejudice. I still revered the character, or rather the names, of the saints and fathers whom Dr. Middleton exposes; nor could he destroy my implicit belief, that the gift of miraculous powers was continued in the church, during the first four or five centuries of christianity. But I was unable to resist the weight of historical evidence, that within the same period most of the leading doctrines of popery were already introduced in theory and practice: nor was my conclusion absurd, that miracles are the test of truth; and that the church must be orthodox and pure, which was so often approved by the visible interposition of the Deity. The marvellous tales which are so boldly attested by the Basils and Chrysostoms, the Austins and Jeroms, compelled me to embrace the superior merits of celibacy, the institution of the monastic life, the use of the sign of the cross, of holy oil, and even of images, the invocation of saints, the worship of relics, the rudiments of purgatory in prayers for the dead, and the tremendous mystery of the sacrifice of the body and blood of Christ, which insensibly swelled into the prodigy of transubstantiation. In these dispositions, and already more than half a convert, I formed an unlucky intimacy with a young gentleman of our college, whose name I shall spare. With a character less resolute, Mr. \*\*\*\* had imbibed the same religious opinions; and some Popish books, I know not through what channel, were conveyed into his possession. I read, I applauded, I believed: the English translations of two famous works of Bossuet bishop of Meaux, the Exposition of the Catholic Doctrine, and the History of the Protestant Variations, achieved my conversion, and I surely fell by a noble hand. I have since examined the originals with a more discerning eye, and shall not hesitate to pronounce, that Bossuet is indeed a master of all the



weapons of controversy. In the Exposition, a specious apology, the orator assumes, with consummate art, the tone of candour and simplicity: and the ten-horned monster is transformed, at his magic touch, into the milk-white hind, who must be loved as soon as she is seen. In the History, a bold and well-aimed attack, he displays, with a happy mixture of narrative and argument, the faults and follies, the changes and contradictions of our first reformers; whose variations (as he dextrously contends) are the mark of historical error, while the perpetual unity of the catholic church is the sign and test of infallible truth. To my present feelings it seems incredible that I should ever believe that I believed in transubstantiation. But my conqueror oppressed me with the sacramental words, "*Hoc est corpus meum*," and dashed against each other the figurative half-meanings of the protestant sects: every objection was resolved into omnipotence; and after repeating at St. Mary's the Athanasian creed, I humbly acquiesced in the mystery of the real presence.

- " To take up half on trust, and half to try,
- " Name it not faith, but bungling bigotry.
- " Both knave and fool, the merchant we may call,
- " To pay great sums, and to compound the small.
- " For who would break with Heaven, and would not break }  
     " for all?"

No sooner had I settled my new religion than I resolved to profess myself a catholic. Youth is sincere and impetuous; and a momentary glow of enthusiasm had raised me above all temporal considerations.

By the keen protestants, who would gladly retaliate the example of persecution, a clamour is raised of the increase of popery: and they are always loud to declaim against the toleration of priests and jesuits, who pervert so many of his majesty's subjects from their religion and allegiance. On the present occasion, the fall of one or more of her sons directed this clamour against the university; and it was confidently affirmed that popish missionaries were suffered, under various disguises, to introduce themselves into the colleges of Oxford. But justice obliges me to declare, that, as far as relates to myself, this assertion is false; and that I never conversed with a priest, or even with a papist, till my resolution from books was absolutely fixed. In my last excursion to London, I addressed myself to Mr. Lewis, a Roman catholic bookseller in Russell-street, Covent Garden, who recommended me to a priest, of whose name and order I am at present ignorant. In our first interview he soon discovered that persuasion was needless. After sounding the motives and merits of my conversion, he consented to admit me into the pale of the church; and at his feet, on the eighth of June 1753, I solemnly, though privately, abjured the errors of heresy. The seduction of

an English youth of family and fortune was an act of as much danger as glory; but he bravely overlooked the danger, of which I was not then sufficiently informed. "Where a person is reconciled to the see of Rome, or procures others to be reconciled, the offence (says Blackstone) amounts to high treason." And if the humanity of the age would prevent the execution of this sanguinary statute, there were other laws of a less odious cast, which condemned the priest to perpetual imprisonment, and transferred the proselyte's estate to his nearest relation. An elaborate controversial epistle, approved by my director, and addressed to my father, announced and justified the step which I had taken. My father was neither a bigot nor a philosopher; but his affection deplored the loss of an only son; and his good sense was astonished at my strange departure from the religion of my country. In the first sally of passion he divulged a secret which prudence might have suppressed, and the gates of Magdalen College were for ever shut against my return. Many years afterwards, when the name of Gibbon was become as notorious as that of Middleton, it was industriously whispered at Oxford, that the historian had formerly "turned papist;" my character stood exposed to the reproach of inconstancy; and this invidious topic would have been handled without mercy by my opponents, could they have separated my cause from that of the university. For my own part, I am proud of an honest sacrifice of interest to conscience. I can never blush, if my tender mind was entangled in the sophistry that seduced the acute and manly understandings of CHILLINGWORTH and BAYLE, who afterwards emerged from superstition to scepticism.

While Charles the first governed England, and was himself governed by a catholic queen, it cannot be denied that the missionaries of Rome laboured with impunity and success in the court, the country, and even the universities. One of the sheep,

.....Whom the grim wolf with privy paw  
Daily devours apace, and nothing said,

is Mr. William Chillingworth, Master of Arts, and Fellow of Trinity College, Oxford; who, at the ripe age of twenty-eight years, was persuaded to elope from Oxford, to the English seminary at Douay in Flanders. Some disputes with Fisher, a subtle jesuit, might first awaken him from the prejudices of education; but he yielded to his own victorious argument, "that there must be somewhere an infallible judge; and that the church of Rome is the only christian society which either does or can pretend to that character." After a short trial of a few months, Mr. Chillingworth was again tormented by religious scruples: he returned home, resumed his studies, unravelled his mistakes, and delivered his mind from the yoke of authority and superstition. His new creed was built on the prin-

ciple, that the Bible is our sole judge, and private reason our sole interpreter: and he ably maintains this principle in the Religion of a Protestant, a book which, after startling the doctors of Oxford, is still esteemed the most solid defence of the Reformation. The learning, the virtue, the recent merits of the author, entitled him to fair preferment: but the slave had now broken his fetters; and the more he weighed, the less was he disposed to subscribe to the thirty-nine articles of the church of England. In a private letter he declares, with all the energy of language, that he could not subscribe to them without subscribing to his own damnation; and that if ever he should depart from this immoveable resolution, he would allow his friends to think him a madman, or an atheist. As the letter is without a date, we cannot ascertain the number of weeks or months that elapsed between this passionate abhorrence and the Salisbury Register, which is still extant. "*Ego Gulielmus Chillingworth, . . . omnibus hisce articulis, . . . et singulis in iisdem contentis volens, et ex animo subscribo, et consensum meum iisdem præbeo. 20 die Julii 1638.*" But, alas! the chancellor and prebendary of Sarum, soon deviated from his own subscription: as he more deeply scrutinized the article of the Trinity, neither scripture nor the primitive fathers could long uphold his orthodox belief; and he could not but confess, "that the doctrine of Arius is either "a truth, or at least no damnable heresy." From this middle region of the air, the descent of his reason would naturally rest on the firmer ground of the Socinians: and if we may credit a doubtful story, and the popular opinion, his anxious inquiries at last subsided in philosophic indifference. So conspicuous, however, were the candour of his nature and the innocence of his heart, that this apparent levity did not affect the reputation of Chillingworth. His frequent changes proceeded from too nice an inquisition into truth. His doubts grew out of himself; he assisted them with all the strength of his reason: he was then too hard for himself: but finding as little quiet and repose in those victories, he quickly recovered, by a new appeal to his own judgment: so that in all his sallies and retreats, he was in fact his own convert.

Bayle was the son of a Calvinist minister in a remote province of France, at the foot of the Pyrenees. For the benefit of education, the protestants were tempted to risk their children in the catholic universities; and in the twenty-second year of his age, young Bayle was seduced by the arts and arguments of the jesuits of Thoulouse. He remained about seventeen months (19th March 1669...19th August 1670) in their hands, a voluntary captive; and a letter to his parents, which the new convert composed or subscribed (15th April, 1670), is darkly tinged with the spirit of popery. But Nature had designed him to think as he pleased, and to speak as he thought: his piety was offended



by the excessive worship of creatures; and the study of physics convinced him of the impossibility of transubstantiation, which is abundantly refuted by the testimony of our senses. His return to the communion of a falling sect was a bold and disinterested step, that exposed him to the rigour of the laws; and a speedy flight to Geneva protected him from the resentment of his spiritual tyrants, unconscious as they were of the full value of the prize, which they had lost. Had Bayle adhered to the catholic church, had he embraced the ecclesiastical profession, the genius and favour of such a proselyte might have aspired to wealth and honours in his native country: but the hypocrite would have found less happiness in the comforts of a benefice, or the dignity of a mitre, than he enjoyed at Rotterdam in a private state of exile, indigence, and freedom. Without a country, or a patron, or a prejudice, he claimed the liberty and subsisted by the labours of his pen: the inequality of his voluminous works is explained and excused by his alternately writing for himself, for the booksellers, and for posterity; and if a severe critic would reduce him to a single folio, that relic, like the books of the Sybil, would become still more valuable. A calm and lofty spectator of the religious tempest, the philosopher of Rotterdam condemned with equal firmness the persecution of Lewis the Fourteenth, and the republican maxims of the Calvinists; their vain prophecies, and the intolerant bigotry which sometimes vexed his solitary retreat. In reviewing the controversies of the times, he turned against each other the arguments of the disputants; successively wielding the arms of the catholics and protestants, he proves that neither the way of authority, nor the way of examination can afford the multitude any test of religious truth; and dexterously concludes that custom and education must be the sole grounds of popular belief. The ancient paradox of Plutarch, that atheism is less pernicious than superstition, acquires a ten-fold vigor, when it is adorned with the colours of his wit, and pointed with the acuteness of his logic. His critical dictionary is a vast repository of facts and opinions; and he balances the *false* religions in his sceptical scales, till the opposite quantities (if I may use the language of algebra) annihilate each other. The wonderful power which he so boldly exercised, of assembling doubts and objections, had tempted him jocosely to assume the title of the νεφεληγερετα Zeus, the cloud-compelling Jove; and in a conversation with the ingenious Abbé (afterwards Cardinal) de Polignac, he freely disclosed his universal Pyrrhonism. "I am most truly (said Bayle) a protestant; for I protest indifferently against all systems and all sects."

The academical resentment, which I may possibly have provoked, will prudently spare this plain narrative of my studies, or rather of my idleness; and of the unfortunate event which shortened the term of my residence at Oxford. But it may be sug-



gested, that my father was unlucky in the choice of a society, and the chance of a tutor. It will perhaps be asserted, that in the lapse of forty years many improvements have taken place in the college and in the university. I am not unwilling to believe, that some tutors might have been found more active than Dr. Waldegrave, and less contemptible than Dr. \*\*\*\*. About the same time, and in the same walk, a Bentham was still treading in the footsteps of a Burton, whose maxims he had adopted, and whose life he had published. The biographer indeed preferred the school-logic to the new philosophy, Burgursdicius to Locke; and the hero appears, in his own writings, a stiff and conceited pedant. Yet even these men, according to the measure of their capacity, might be diligent and useful; and it is recorded of Burton, that he taught his pupils what he knew; some Latin, some Greek, some ethics and metaphysics; referring them to proper masters for the languages and sciences of which he was ignorant. At a more recent period, many students have been attracted by the merit and reputation of Sir William Scott, then a tutor in University College, and now conspicuous in the profession of the civil law: my personal acquaintance with that gentleman has inspired me with a just esteem for his abilities and knowledge; and I am assured that his lectures on history would compose, were they given to the public, a most valuable treatise. Under the auspices of the present Archbishop of York, Dr. Markham, himself an eminent scholar, a more regular discipline has been introduced, as I am told, at Christ Church; a course of classical and philosophical studies is proposed, and even pursued, in that numerous seminary: learning has been made a duty, a pleasure, and even a fashion; and several young gentlemen do honour to the college in which they have been educated. According to the will of the donor, the profit of the second part of Lord Clarendon's History has been applied to the establishment of a riding-school, that the polite exercises might be taught, I know not with what success, in the university. The Vinerian professorship is of far more serious importance; the laws of his country are the first science of an Englishman of rank and fortune, who is called to be a magistrate, and may hope to be a legislator. This judicious institution was coldly entertained by the graver doctors, who complained (I have heard the complaint) that it would take the young people from their books: but Mr. Viner's benefaction is not unprofitable, since it has at least produced the excellent commentaries of Sir William Blackstone.

After carrying me to Putney, to the house of his friend Mr. Mallet, by whose philosophy I was rather scandalized than reclaimed, it was necessary for my father to form a new plan of education, and to devise some method which, if possible, might effect the cure of my spiritual malady. After much debate it was determined, from the advice and personal experience of Mr.

Eliot (now Lord Eliot) to fix me, during some years, at Lausanne in Switzerland. Mr. Frey, a Swiss gentleman of Basil, undertook the conduct of the journey: we left London the 19th of June, crossed the sea from Dover to Calais, travelled post through several provinces of France, by the direct road of St. Quentin, Rheims, Langres, and Besançon, and arrived the 30th of June at Lausanne, where I was immediately settled under the roof and tuition of Mr. Pavilliard, a Calvinist minister.

The first marks of my father's displeasure rather astonished than afflicted me: when he threatened to banish, and disown, and disinherit a rebellious son, I cherished a secret hope that he would not be able or willing to effect his menaces; and the pride of conscience encouraged me to sustain the honourable and important part which I was now acting. My spirits were raised and kept alive by the rapid motion of my journey, the new and various scenes of the Continent, and the civility of Mr. Frey, a man of sense, who was not ignorant of books or the world. But after he had resigned me into Pavilliard's hands, and I was fixed in my new habitation, I had leisure to contemplate the strange and melancholy prospect before me. My first complaint arose from my ignorance of the language. In my childhood I had once studied the French grammar, and I could imperfectly understand the easy prose of a familiar subject. But when I was thus suddenly cast on a foreign land, I found myself deprived of the use of speech and of hearing; and, during some weeks, incapable not only of enjoying the pleasures of conversation, but even of asking or answering a question in the common intercourse of life. To a home-bred Englishman every object, every custom was offensive; but the native of any country might have been disgusted with the general aspect of his lodging and entertainment. I had now exchanged my elegant apartment in Magdalen College, for a narrow, gloomy street, the most unfrequented of an unhand-some town, for an old inconvenient house, and for a small chamber ill-contrived and ill-furnished, which, on the approach of Winter, instead of a companionable fire, must be warmed by the dull and invisible heat of a stove. From a man I was again degraded to the dependence of a school-boy. Mr. Pavilliard managed my expenses, which had been reduced to a diminutive state: I received a small monthly allowance for my pocket-money; and helpless and awkward as I have ever been, I no longer enjoyed the indispensable comfort of a servant. My condition seemed as destitute of hope, as it was devoid of pleasure: I was separated for an indefinite, which appeared an infinite term from my native country; and I had lost all connection with my catholic friends. I have since reflected with surprise, that as the Romish clergy of every part of Europe maintain a close correspondence with each other, they never attempted, by letters or messages, to rescue me from the hands of the heretics, or at least to confirm

my zeal and constancy in the profession of the faith. Such was my first introduction to Lausanne; a place where I spent nearly five years with pleasure and profit, which I afterwards revisited without compulsion, and which I have finally selected as the most grateful retreat for the decline of my life.

But it is the peculiar felicity of youth that the most unpleasing objects and events seldom make a deep or lasting impression; it forgets the past, enjoys the present, and anticipates the future. At the flexible age of sixteen I soon learned to endure, and gradually to adopt, the new forms of arbitrary manners: the real hardships of my situation were alienated by time. Had I been sent abroad in a more splendid style, such as the fortune and bounty of my father might have supplied, I might have returned home with the same stock of language and science, which our countrymen usually import from the Continent. An exile and a prisoner as I was, their example betrayed me into some irregularities of wine, of play, and of idle excursions: but I soon felt the impossibility of associating with them on equal terms; and after the departure of my first acquaintance, I held a cold and civil correspondence with their successors. This seclusion from English society was attended with the most solid benefits. In the *Pays de Vaud*, the French language is used with less imperfection than in most of the distant provinces of France: in Pavilliard's family, necessity compelled me to listen and to speak; and if I was at first disheartened by the apparent slowness, in a few months I was astonished by the rapidity of my progress. My pronunciation was formed by the constant repetition of the same sounds; the variety of words and idioms, the rules of grammar, and distinctions of genders, were impressed in my memory; ease and freedom were obtained by practice; correctness and elegance by labour; and before I was recalled home, French, in which I spontaneously thought, was more familiar than English to my ear, my tongue, and my pen. The first effect of this opening knowledge was the revival of my love of reading, which had been chilled at Oxford; and I soon turned over, without much choice, almost all the French books in my tutor's library. Even these amusements were productive of real advantage: my taste and judgment were now somewhat riper. I was introduced to a new mode of style and literature: by the comparison of manners and opinions, my views were enlarged, my prejudices were corrected, and a copious voluntary abstract of the *Histoire de l'Eglise et de l'Empire*, by le Sueur, may be placed in a middle line between my childish and my manly studies. As soon as I was able to converse with the natives, I began to feel some satisfaction in their company: my awkward timidity was polished and emboldened; and I frequented, for the first time, assemblies of men and women. The acquaintance of the Pavilliards prepared me by degrees for more elegant society. I was received with kindness



and indulgence in the best families of Lausanne; and it was in one of these that I formed an intimate and lasting connection with Mr. Deyverdun, a young man of an amiable temper and excellent understanding. In the arts of fencing and dancing, small indeed was my proficiency; and some months were idly wasted in the riding-school. My unfitness to bodily exercise reconciled me to a sedentary life, and the horse, the favourite of my countrymen, never contributed to the pleasures of my youth.

My obligations to the lessons of Mr. Pavilliard, gratitude will not suffer me to forget: he was endowed with a clear head and a warm heart; his innate benevolence had assuaged the spirit of the church; he was rational because he was moderate: in the course of his studies he had acquired a just though superficial knowledge of most branches of literature; by long practice, he was skilled in the arts of teaching; and he laboured with assiduous patience to know the character, gain the affection, and open the mind of his English pupil. As soon as we began to understand each other, he gently led me, from a blind and undistinguishing love of reading, into the path of instruction. I consented with pleasure that a portion of the morning-hours should be consecrated to a plan of modern history and geography, and to the critical perusal of the French and Latin classics; and at each step I felt myself invigorated by the habits of application and method. His prudence repressed and dissembled some youthful sallies; and as soon as I was confirmed in the habits of industry and temperance, he gave the reins into my own hands. His favourable report of my behaviour and progress gradually obtained some latitude of action and expense; and he wished to alleviate the hardships of my lodging and entertainment. The principles of philosophy were associated with the examples of taste; and by a singular chance, the book, as well as the man, which contributed the most effectually to my education, has a stronger claim on my gratitude than on my admiration. Mr. De Crousaz, the adversary of Bayle and Pope, is not distinguished by lively fancy or profound reflection; and even in his own country, at the end of a few years, his name and writings are almost obliterated. But his philosophy had been formed in the school of Locke, his divinity in that of Limborch and Le Clerc; in a long and laborious life, several generations of pupils were taught to think, and even to write; his lessons rescued the academy of Lausanne from Calvinistic prejudice; and he had the rare merit of diffusing a more liberal spirit among the clergy and people of the Pays de Vaud. His system of logic, which in the last editions has swelled to six tedious and prolix volumes, may be praised as a clear and methodical abridgment of the art of reasoning, from our simple ideas to the most complex operations of the human understanding. This system I studied, and meditated, and abstracted, till I have obtained the free command of an uni-



versal instrument, which I soon presumed to exercise on my catholic opinions. Pavilliard was not unmindful that his first task, his most important duty, was to reclaim me from the errors of popery. The intermixture of sects has rendered the Swiss clergy acute and learned on the topics of controversy; and I have some of his letters in which he celebrates the dexterity of his attack, and my gradual concessions, after a firm and well-managed defence. I was willing, and I am now willing, to allow him a handsome share of the honour of my conversion: yet I must observe, that it was principally effected by my private reflections; and I still remember my solitary transport at the discovery of a philosophical argument against the doctrine of transubstantiation: *that* the text of scripture, which seems to inculcate the real presence, is attested only by a single sense....our sight; while the real presence itself is disproved by three of our senses....the sight, the touch, and the taste. The various articles of the Romish creed disappeared like a dream; and after a full conviction, on Christmas-day 1754, I received the sacrament in the church of Lausanne. It was here that I suspended my religious inquiries, acquiescing with implicit belief in the tenets and mysteries, which are adopted by the general consent of catholics and protestants.

Such, from my arrival at Lausanne, during the first eighteen or twenty months (July 1753....March 1755), were my useful studies, the foundation of all my future improvements. But every man who rises above the common level has received two educations: the first from his teachers; the second, more personal and more important, from himself. He will not, like the fanatics of the last age, define the moment of grace; but he cannot forget the æra of his life, in which his mind has expanded to its proper form and dimensions. My worthy tutor had the good sense and modesty to discern how far he could be useful: as soon as he felt that I advanced beyond his speed and measure, he wisely left me to my genius; and the hours of lesson were soon lost in the voluntary labour of the whole morning, and sometimes of the whole day. The desire of prolonging my time, gradually confirmed the salutary habit of early rising; to which I have always adhered, with some regard to seasons and situations: but it is happy for my eyes and my health, that my temperate ardour has never been seduced to trespass on the hours of the night. During the last three years of my residence at Lausanne, I may assume the merit of serious and solid application; but I am tempted to distinguish the last eight months of the year 1755, as the period of the most extraordinary diligence and rapid progress.\* In my French

\* JOURNAL, December 1755.]....In finishing this year, I must remark how favourable it was to my studies. In the space of eight months, from the beginning of April, I learned the principles of drawing; made myself complete master of the French and Latin languages, with which I was very superficially acquainted before,

and Latin translations I adopted an excellent method, which, from my own success, I would recommend to the imitation of students. I chose some classic writer, such as Cicero and Vertot, the most approved for purity and elegance of style. I translated, for instance, an epistle of Cicero into French; and after throwing it aside, till the words and phrases were obliterated from my memory, I re-translated my French into such Latin as I could find; and then compared each sentence of my imperfect version, with the ease, the grace, the propriety of the Roman orator. A similar experiment was made on several pages of the *Revolutions* of Vertot; I turned them into Latin, returned them after a sufficient interval into my own French, and again scrutinized the resemblance or dissimilitude of the copy and the original. By degrees I was less ashamed, by degrees I was more satisfied with myself: and I persevered in the practice of these double translations, which filled several books, till I had acquired the knowledge of both idioms, and the command at least of a correct style. This useful exercise of writing was accompanied and succeeded by the more pleasing occupation of reading the best authors. The perusal of the Roman classics was at once my exercise and reward. Dr. Middleton's *History*, which I then appreciated above its true value, naturally directed me to the writings of Cicero. The most perfect editions, that of Olivet, which may adorn the shelves of the rich, that of Ernesti, which should lie on the table of the learned, were not in my power. For the familiar epistles I used the text and English commentary of Bishop Ross: but my general edition was that of Verburgius, published at Amsterdam in two large volumes in folio, with an indifferent choice of various notes. I read, with application and pleasure, *all* the epistles, *all* the orations, and the most important treatises of rhetoric and philosophy; and as I read, I applauded the observation of Quintillian, that every student may judge of his own proficiency, by the satisfaction which he receives from the Roman orator. I tasted the beauties of language, I breathed the spirit of freedom, and I imbibed from his precepts and examples the public and private sense of a man. Cicero in Latin, and Xenophon in Greek, are indeed the two ancients whom I would first propose to a liberal scholar; not only for the merit of their style and sentiments, but for the admirable lessons, which may be applied almost to every situation of

and wrote and translated a great deal in both; read Cicero's *Epistles ad Familiares*, his *Brutus* all his *Orations*, his *Dialogues de Amicitia*, and *De Senectute*; Terence, twice; and Pliny's *Epistles*. In French Giannone's *History of Naples* and l'Abbé Bannier's *Mythology* and M. de Bochar's *Memoirs sur la Suisse*, and wrote a very ample relation of my tour. I likewise began to study Greek, and went through the *Grammar*. I began to make very large collections of what I read. But what I esteem most of all, from the perusal and meditation of De Crousaz's *Logic* I not only understood the principles of that science, but formed my mind to a habit of thinking and reasoning I had no idea of before.

public and private life. Cicero's Epistles may in particular afford the models of every form of correspondence, from the careless effusions of tenderness and friendship, to the well-guarded declaration of discreet and dignified resentment. After finishing this great author, a library of eloquence and reason, I formed a more extensive plan of reviewing the Latin classics,\* under the four divisions of, 1. historians, 2. poets, 3. orators, and 4. philosophers, in a chronological series, from the days of Plautus and Sallust, to the decline of the language and empire of Rome: and this plan, in the last twenty-seven months of my residence at Lausanne (January 1756....April 1758), I *nearly* accomplished. Nor was this review, however rapid, either hasty or superficial. I indulged myself in a second, and even a third perusal of Terence, Virgil, Horace, Tacitus, &c. and studied to imbibe the sense and spirit most congenial to my own. I never suffered a difficult or corrupt passage to escape, till I had viewed it in every light of which it was susceptible: though often disappointed, I always consulted the most learned or ingenious commentators, Torrentius and Dacier on Horace, Catrou and Servius on Virgil, Lipsius on Tacitus, Meziriac on Ovid, &c.; and in the ardour of my inquiries, I embraced a large circle of historical and critical erudition. My abstracts of each book were made in the French language: my observations often branched into particular essays; and I can still read, without contempt, a dissertation of eight folio pages on eight lines (287....294) of the fourth Georgic of Virgil. Mr. Deyverdun, my friend, whose name will be frequently repeated, had joined with equal zeal, though not with equal perseverance, in the same undertaking. To him every thought, every composition, was instantly communicated; with him I enjoyed the benefits of a free conversation on the topics of our common studies.

But it is scarcely possible for a mind endowed with any active curiosity to be long conversant with the Latin classics, without aspiring to know the Greek originals, whom they celebrate as their masters, and of whom they so warmly recommend the study and imitation;

.....Vos exemplaria Græca  
Nocturnâ versate manu, versate diurnâ.

It was now that I regretted the early years which had been wasted in sickness or idleness, or mere idle reading; that I condemned the perverse method of our schoolmasters, who, by first teaching the mother-language, might descend with so much ease and perspicuity to the origin and etymology of a derivative idiom.

\* [JOURNAL, January 1756.]....I determined to read over the Latin authors in order; and read this year, Virgil, Sallust, Livy, Velleius Paterculus, Valerius Maximus, Tacitus, Suetonius, Quintus Curtius, Justin, Florus, Plautus, Terence, and Lucretius. I also read and meditated Locke upon the Understanding.



In the nineteenth year of my age I determined to supply this defect; and the lessons of Pavilliard again contributed to smoothe the entrance of the way, the Greek alphabet, the grammar, and the pronunciation according to the French accent. At my earnest request we presumed to open the *Iliad*; and I had the pleasure of beholding, though darkly and through a glass, the true image of Homer, whom I had long since admired in an English dress. After my tutor had left me to myself, I worked my way through about half the *Iliad*, and afterwards interpreted alone a large portion of Xenophon and Herodotus. But my ardour, destitute of aid and emulation, was gradually cooled, and, from the barren task of searching words in a lexicon, I withdrew to the free and familiar conversation of Virgil and Tacitus. Yet in my residence at Lausanne I had laid a solid foundation, which enabled me, in a more propitious season, to prosecute the study of Grecian literature.

From a blind idea of the usefulness of such abstract science, my father had been desirous, and even pressing, that I should devote some time to the mathematics; nor could I refuse to comply with so reasonable a wish. During two winters I attended the private lectures of Monsieur de Traytorrens, who explained the elements of algebra and geometry, as far as the conic sections of the Marquis de l'Hôpital, and appeared satisfied with my diligence and improvement.\* But as my childish propensity for numbers and calculations was totally extinct, I was content to receive the passive impression of my Professor's lectures, without any active exercise of my own powers. As soon as I understood the principles, I relinquished for ever the pursuit of the mathematics; not can I lament that I desisted, before my mind was hardened by the habit of rigid demonstration, so destructive of the finer feelings of moral evidence, which must, however, determine the actions and opinions of our lives. I listened with more pleasure to the proposal of studying the law of nature and nations, which was taught in the academy of Lausanne by Mr. Vicat, a professor of some learning and reputation. But, instead of attending his public or private course, I preferred in my closet the lessons of his masters, and my own

\* JOURNAL, January 1757. ]....I began to study algebra under M. de Traytorrens went through the elements of algebra and geometry, and the three first books of the Marquis de l'Hôpital's Conic Sections. I also read Tibullus, Catullus, Propertius, Horace (with Dacier's and Torrentius's notes), Virgil, Ovid's Epistles, with Mezi-riac's Commentary, the *Ars Amandi*, and the *Elegies*; likewise the Augustus and Tiberius of Suetonius, and a Latin translation of Dion Cassius, from the death of Julius Cæsar to the death of Augustus. I also continued my correspondence begun last year with M. Allemand of Bex, and the Professor Breiting-er of Zurich; and opened a new one with the Professor Gesner of Gottingen.

N.B. Last year and this, I read St. John's Gospel, with part of Xenophon's *Cyropædia*; the *Iliad*, and Herodotus: but, upon the whole, I rather neglected my Greek.



reason. Without being disgusted by Grotius or Puffendorf, I studied in their writings the duties of a man, the rights of a citizen, the theory of justice (it is, alas! a theory), and the laws of peace and war, which have had some influence on the practice of modern Europe. My fatigues were alleviated by the good sense of their commentator Barbeyrac. Locke's *Treatise of Government* instructed me in the knowledge of Whig principles, which are rather founded in reason than experience; but my delight was in the frequent perusal of Montesquieu, whose energy of style, and boldness of hypothesis, were powerful to awaken and stimulate the genius of the age. The logic of De Crousaz had prepared me to engage with his master Locke, and his antagonist Bayle; of whom the former may be used as a bridle, and the latter applied as a spur, to the curiosity of a young philosopher. According to the nature of their respective works, the schools of argument and objection, I carefully went through the *Essay on Human Understanding*, and occasionally consulted the most interesting articles of the *Philosophic Dictionary*. In the infancy of my reason I turned over, as an idle amusement, the most serious and important treatise: in its maturity, the most trifling performance could exercise my taste or judgment; and more than once I have been led by a novel into a deep and instructive train of thinking. But I cannot forbear to mention three particular books, since they may have remotely contributed to form the historian of the Roman Empire. 1. From the *Provincial Letters* of Pascal, which almost every year I have perused with new pleasure, I learned to manage the weapon of grave and temperate irony, even on subjects of ecclesiastical solemnity. 2. The *Life of Julian*, by the Abbé de la Bleterie, first introduced me to the man and the times; and I should be glad to recover my first essay on the truth of the miracle which stopped the rebuilding of the Temple of Jerusalem. 3. In Giannone's *Civil History of Naples*, I observed with a critical eye the progress and abuse of sacerdotal power, and the revolutions of Italy in the darker ages. This various reading, which I now conducted with discretion, was digested, according to the precept and model of Mr. Locke, into a large common-place book; a practice, however, which I do not strenuously recommend. The action of the pen will doubtless imprint an idea on the mind as well as on the paper: but I much question whether the benefits of this laborious method are adequate to the waste of time; and I must agree with Dr. Johnson, (*Idler*, No. 74) "that what is twice read, is commonly better remembered, than what is transcribed."

During two years, if I forget some boyish excursions of a day or a week, I was fixed at Lausanne; but at the end of the third summer, my father consented that I should make the tour of Switzerland with Pavilliard: and our short absence of one month

(September 21st....October 20th, 1755) was a reward and relaxation of my assiduous studies. The fashion of climbing the mountains and reviewing the *Glaciers*, had not yet been introduced by foreign travellers, who seek the sublime beauties of nature. But the political face of the country is not less diversified by the forms and spirit of so many various republics, from the jealous government of the *few* to the licentious freedom of the *many*. I contemplated with pleasure the new prospects of men and manners; though my conversation with the natives would have been more free and instructive, had I possessed the German, as well as the French language. We passed through most of the principal towns of Switzerland; Neuchâtel, Bienne, Soleurre, Arau, Baden, Zurich, Basil, and Bern. In every place we visited the churches, arsenals, libraries, and all the most eminent persons; and after my return, I digested my notes in fourteen or fifteen sheets of a French journal, which I dispatched to my father, as a proof that my time and his money had not been mis-spent. Had I found this journal among his papers, I might be tempted to select some passages: but I will not transcribe the printed accounts, and it may be sufficient to notice a remarkable spot, which left a deep and lasting impression on my memory. From Zurich we proceeded to the Benedictine Abbey of Einsidlen, more commonly styled Our Lady of the Hermits. I was astonished by the profuse ostentation of riches in the poorest corner of Europe; amidst a savage scene of woods and mountains, a palace appears to have been erected by magic; and it was erected by the potent magic of religion. A crowd of palmers and votaries was prostrate before the altar. The title and worship of the Mother of God provoked my indignation; and the lively naked image of superstition suggested to me, as in the same place it had done to Zuinglius, the most pressing argument for the reformation of the church. About two years after this tour, I passed at Geneva a useful and agreeable month; but this excursion, and some short visits in the Pais de Vaud, did not materially interrupt my studious and sedentary life at Lausanne.

My thirst of improvement, and the languid state of science at Lausanne, soon prompted me to solicit a literary correspondence with several men of learning, whom I had not an opportunity of personally consulting. 1. In the perusal of Livy, (xxx. 44.) I had been stopped by a sentence in a speech of Hannibal, which cannot be reconciled by any torture with his character or argument. The commentators dissemble, or confess their perplexity. It occurred to me, that the change of a single letter, by substituting *otio* instead of *odio*, might restore a clear and consistent sense; but I wished to weigh my emendation in scales less partial than my own. I addressed myself to M. Crevier, the successor of Rollin, and a professor in the university of Paris, who had published a large and valuable edition of Livy. His answer

was speedy and polite; he praised my ingenuity, and adopted my conjecture. 2. I maintained a Latin correspondence, at first anonymous, and afterwards in my own name, with Professor Breiting of Zurich, the learned editor of a Septuagint Bible. In our frequent letters we discussed many questions of antiquity, many passages of the Latin classics. I proposed my interpretations and amendments. His censures, for he did not spare my boldness of conjecture, were sharp and strong; and I was encouraged by the consciousness of my strength, when I could stand in free debate against a critic of such eminence and erudition. 3. I corresponded on similiar topics with the celebrated Professor Matthew Gesner, of the university of Gottingen; and he accepted, as courteously as the two former, the invitation of an unknown youth. But his abilities might possibly be decayed; his elaborate letters were feeble and prolix; and when I asked his proper direction, the vain old man covered half a sheet of paper with the foolish enumeration of his titles and offices. 4. These Professors of Paris, Zurich, and Gottingen, were strangers, whom I presumed to address on the credit of their name; but Mr. Allamand, Minister at Bex, was my personal friend, with whom I maintained a more free and interesting correspondence. He was a master of language, of science, and, above all, of dispute; and his acute and flexible logic could support, with equal address, and perhaps with equal indifference, the adverse sides of every possible question. His spirit was active, but his pen had been indolent. Mr. Allamand had exposed himself to much scandal and reproach, by an anonymous letter (1745) to the Protestants of France; in which he labours to persuade them that *public* worship is the exclusive right and duty of the state, and that their numerous assemblies of dissenters and rebels were not authorised by the law or the gospel. His style is animated, his arguments specious; and if the papist may seem to lurk under the mask of a protestant, the philosopher is concealed under the disguise of a papist. After some trials in France and Holland, which were defeated by his fortune or his character, a genius that might have enlightened or deluded the world, was buried in a country living, unknown to fame, and discontented with mankind. *Est sacrificulus in pago, et rusticos decipit.* As often as private or ecclesiastical business called him to Lausanne, I enjoyed the pleasure and benefit of his conversation, and we were mutually flattered by our attention to each other. Our correspondence, in his absence, chiefly turned on Locke's metaphysics, which he attacked, and I defended; the origin of ideas, the principles of evidence; and the doctrine of liberty;

And found no end, in wandering mazes lost.

By fencing with so skilful a master, I acquired some dexterity in the use of my philosophic weapons; but I was still the slave



of education and prejudice. He had some measures to keep; and I much suspect that he never shewed me the true colours of his secret scepticism.

Before I was recalled from Switzerland, I had the satisfaction of seeing the most extraordinary man of the age; a poet, an historian a philosopher, who has filled thirty quartos, of prose and verse, with his various productions, often excellent, and always entertaining. Need I add the name of Voltaire? After forfeiting, by his own misconduct, the friendship of the first of kings, he retired, at the age of sixty, with a plentiful fortune, to a free and beautiful country, and resided two winters (1757 and 1758) in the town or neighbourhood of Lausanne. My desire of beholding Voltaire, whom I then rated above his real magnitude, was easily gratified. He received me with civility as an English youth; but I cannot boast of any peculiar notice or distinction, *Virgilium vidi tantum*.

The ode which he composed on his first arrival on the banks of the Lemane Lake, *O Maison d'Aristippe! O Jardin d'Epicure, &c.* had been imparted as a secret to the gentleman by whom I was introduced. He allowed me to read it twice; I knew it by heart; and as my discretion was not equal to my memory, the author was soon displeased by the circulation of a copy. In writing this trivial anecdote, I wished to observe whether my memory was impaired, and I have the comfort of finding that every line of the poem is still engraved in fresh and indelible characters. The highest gratification which I derived from Voltaire's residence at Lausanne, was the uncommon circumstance of hearing a great poet declaim his own productions on the stage. He had formed a company of gentlemen and ladies, some of whom were not destitute of talents. A decent theatre was framed at Monrepos, a country-house at the end of a suburb; dresses and scenes were provided at the expense of the actors; and the author directed the rehearsals with the zeal and attention of paternal love. In two successive winters his tragedies of Zayre, Alzire, Zulime, and his sentimental comedy of the Enfant Prodigue, were played at the theatre of Monrepos. Voltaire represented the characters best adapted to his years, Lusignan, Alvarez, Benassar, Euphemon. His declamation was fashioned to the pomp and cadence of the old stage; and he expressed the enthusiasm of poetry, rather than the feelings of nature. My ardour, which soon became conspicuous, seldom failed of procuring me a ticket. The habits of pleasure fortified my taste for the French theatre, and that taste has perhaps abated my idolatry for the gigantic genius of Shakespeare, which is inculcated from our infancy as the first duty of an Englishman. The wit and philosophy of Voltaire, his table and theatre, refined, in a visible degree, the manners of Lausanne; and, however addicted to study, I enjoyed my share of the amusements of society. After



the representation of Monrepos I sometimes supped with the actors. I was now familiar in some, and acquainted in many houses; and my evenings were generally devoted to cards and conversation, either in private parties or numerous assemblies.

I hesitate, from the apprehension of ridicule, when I approach the delicate subject of my early love. By this word I do not mean the polite attention, the gallantry, without hope or design, which has originated in the spirit of chivalry, and is interwoven with the texture of French manners. I understand by this passion the union of desire, friendship, and tenderness, which is inflamed by a single female, which prefers her to the rest of her sex, and which seeks her possession as the supreme or the sole happiness of our being. I need not blush at recollecting the object of my choice; and though my love was disappointed of success, I am rather proud that I was once capable of feeling such a pure and exalted sentiment. The personal attractions of Mademoiselle Susan Curchod were embellished by the virtues and talents of the mind. Her fortune was humble, but her family was respectable. Her mother, a native of France, had preferred her religion to her country. The profession of her father did not extinguish the moderation and philosophy of his temper, and he lived content with a small salary and laborious duty, in the obscure lot of minister of Crassy, in the mountains that separate the Pays de Vaud from the county of Burgundy.\* In the solitude of a sequestered village he bestowed a liberal, and even learned, education on his only daughter. She surpassed his hopes by her proficiency in the sciences and languages; and in her short visits to some relations at Lausanne, the wit, the beauty, and erudition of Mademoiselle Curchod were the theme of universal applause. The report of such a prodigy awakened my curiosity; I saw and loved. I found her learned without pedantry, lively in conversation, pure in sentiment, and elegant in manners; and the first sudden emotion was fortified by the

\* *Extracts from the Journal.*

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| March 1757. | I wrote some critical observations upon Plautus.                                                                                                                                                                                                                           |
| March 8:h.  | I wrote a long dissertation on some lines of Virgil.                                                                                                                                                                                                                       |
| June.       | I saw Mademoiselle Curchod.... <i>Omnia vincit amor, et nos cedamus amori.</i>                                                                                                                                                                                             |
| August.     | I went to Crassy, and staid two days.                                                                                                                                                                                                                                      |
| Sept. 15th. | I went to Geneva.                                                                                                                                                                                                                                                          |
| Oct. 15th.  | I came back to Lausanne, having passed through Crassy.                                                                                                                                                                                                                     |
| Nov. 1st.   | I went to visit M. de Watteville at Loin, and saw Mademoiselle Curchod in my way through Rolle.                                                                                                                                                                            |
| Nov. 17th.  | I went to Crassy, and staid there six days.                                                                                                                                                                                                                                |
| Jan. 1758.  | In the three first months of this year I read Ovid's <i>Metamorphoses</i> , finished the conic sections with M. de Traytorrens, and went as far as the infinite series; I likewise read Sir Isaac Newton's <i>Chronology</i> , and wrote my critical observations upon it. |
| Jan. 23d.   | I saw Alzire acted by the society at Monrepos. Voltaire acted Alvares; D'Hermanches, Zamore; de St. Cierge, Gusman; M. de Gentil, Monteze; and Madame Denys, Alzire.                                                                                                       |

habits and knowledge of a more familiar acquaintance. She permitted me to make her two or three visits at her father's house. I passed some happy days there, in the mountains of Burgundy, and her parents honourably encouraged the connection. In a calm retirement the gay vanity of youth no longer fluttered in her bosom; she listened to the voice of truth and passion, and I might presume to hope that I had made some impression on a virtuous heart. At Crassy and Lausanne I indulged my dream of felicity: but on my return to England, I soon discovered that my father would not hear of this strange alliance, and that without his consent I was myself destitute and helpless. After a painful struggle I yielded to my fate: I sighed as a lover, I obeyed as a son;\* my wound was insensibly healed by time, absence, and the habits of a new life. My cure was accelerated by a faithful report of the tranquillity and cheerfulness of the lady herself, and my love subsided in friendship and esteem. The minister of Crassy soon afterwards died; his stipend died with him; his daughter retired to Geneva, where, by teaching young ladies, she earned a hard subsistence for herself and her mother; but in her lowest distress she maintained a spotless reputation, and a dignified behaviour. A rich banker of Paris, a citizen of Geneva, had the good fortune and good sense to discover and possess this inestimable treasure; and in the capital of taste and luxury she resisted the temptations of wealth, as she had sustained the hardships of indigence. The genius of her husband has exalted him to the most conspicuous station in Europe. In every change of prosperity and disgrace he has reclined on the bosom of a faithful friend; and Mademoiselle Curchod is now the wife of M. Neckar, the minister, and perhaps the legislator, of the French monarchy.

Whatsoever have been the fruits of my education, they must be ascribed to the fortunate banishment which placed me at Lausanne. I have sometimes applied to my own fate the verses of Pindar, which remind an Olympic champion that his victory was the consequence of his exile; and that at home, like a domestic fowl, his days might have rolled away inactive or inglorious.

..... ἦτοι καὶ τεὰ κεν,  
 Ἐνδομάχας ἄτ' ἀλέκτωρ,  
 Συγγόνῳ παρ' ἐστία  
 Ἀκλεὶς τιμὰ κατεφυλλορόησε ποδῶν.  
 Εἰ μὴ σπῆσσις ἀντὶά εἰρα  
 Κνωγίας ἀμερτε πάτρας †

*Olymp. xii.*

\* See Oeuvres de Rousseau, to m. xxviii p. 88 89. octavo edition. As an author I shall not appeal from the judgment, or taste, or caprice of *Jean Jacques*: but that extraordinary man, whom I admire and pity, should have been less precipitate in condemning the moral character and conduct of a stranger.

† Thus, like the crested bird of Mars, at home

If my childish revolt against the religion of my country had not stripped me in time of my academic gown, the five important years, so liberally improved in the studies and conversation of Lausanne, would have been steeped in port and prejudice among the monks of Oxford. Had the fatigue of idleness compelled me to read, the path of learning would not have been enlightened by a ray of philosophic freedom. I should have grown to manhood ignorant of the life and language of Europe, and my knowledge of the world would have been confined to an English cloister. But my religious error fixed me at Lausanne, in a state of banishment and disgrace. The rigid course of discipline and abstinence, to which I was condemned, invigorated the constitution of my mind and body; poverty and pride estranged me from my countrymen. One mischief, however, and in their eyes a serious and irreparable mischief, was derived from the success of my Swiss education: I had ceased to be an Englishman. At the flexible period of youth, from the age of sixteen to twenty-one, my opinions, habits, and sentiments were cast in a foreign mould; the faint and distant remembrance of England was almost obliterated; my native language was grown less familiar; and I should have cheerfully accepted the offer of a moderate independence on the terms of perpetual exile. By the good sense and temper of Pavilliard my yoke was insensibly lightened: he left me master of my time and actions; but he could neither change my situation, nor increase my allowance, and with the progress of my years and reason I impatiently sighed for the moment of my deliverance. At length, in the Spring of the year one thousand seven hundred and fifty-eight, my father signified his permission and his pleasure that I should immediately return home. We were then in the midst of a war: the resentment of the French at our taking their ships without a declaration, had rendered that polite nation somewhat peevish and difficult. They denied a passage to English travellers, and the road through Germany was circuitous, toilsome, and perhaps in the neighbourhood of the armies, exposed to some danger. In this perplexity, two Swiss officers of my acquaintance in the Dutch service, who were returning to their garrisons, offered to conduct me through France as one of their companions; nor did we sufficiently reflect that my borrowed name and regimentals might have been considered, in case of a discovery, in a very serious light. I took my leave of Lausanne on the 11th of April

Engag'd in foul domestic jars,  
 And wasted with intestine wars,  
 Inglorious had'st thou spent thy vig'rous bloom:  
 Had not sedition's civil broils  
 Expell'd thee from thy native *Crete*,  
 And driv'n thee with more glorious toils  
 Th' *Olympic* crown in *Pisa's* plain to meet.

*West's Findlar.*



1758, with a mixture of joy and regret, in the firm resolution of revisiting, as a man, the persons and places which had been so dear to my youth. We travelled slowly, but pleasantly, in a hired coach, over the hills of Franche-compté and the fertile province of Lorraine, and passed, without accident or inquiry, through several fortified towns of the French frontier: from thence we entered the wild Ardennes of the Austrian duchy of Luxembourg; and after crossing the Meuse at Liege, we traversed the heaths of Brabant, and reached, on the fifteenth day, our Dutch garrison of Bois le Duc. In our passage through Nancy, my eye was gratified by the aspect of a regular and beautiful city, the work of Stanislaus, who, after the storms of Polish royalty, reposed in the love and gratitude of his new subjects of Lorraine. In our halt at Maestricht I visited Mr. de Beaufort, a learned critic, who was known to me by his specious arguments against the five first centuries of the Roman History. After dropping my regimental companions, I stepped aside to visit Rotterdam and the Hague. I wished to have observed a country, the monument of freedom and industry; but my days were numbered, and a longer delay would have been ungraceful. I hastened to embark at the Brill, landed the next day at Harwich, and proceeded to London, where my father awaited my arrival. The whole term of my first absence from England was four years ten months and fifteen days.

In the prayers of the church our personal concerns are judiciously reduced to the threefold distinction of *mind, body, and estate*. The sentiments of the mind excite and exercise our social sympathy. The review of my moral and literary character is the most interesting to myself and to the public; and I may expatiate, without reproach, on my private studies; since they have produced the public writings, which can alone entitle me to the esteem and friendship of my readers. The experience of the world inculcates a discreet reserve on the subject of our person and estate, and we soon learn that a free disclosure of our riches or poverty would provoke the malice of envy, or encourage the insolence of contempt.

The only person in England whom I was impatient to see was my aunt Porten, the affectionate guardian of my tender years. I hastened to her house in College-street, Westminster; and the evening was spent in the effusions of joy and confidence. It was not without some awe and apprehension that I approached the presence of my father. My infancy, to speak the truth, had been neglected at home; the severity of his look and language at our last parting still dwelt on my memory; nor could I form any notion of his character, or my probable reception. They were both more agreeable than I could expect. The domestic discipline of our ancestors has been relaxed by the philosophy and softness of the age; and if my father remembered



that he had trembled before a stern parent, it was only to adopt with his own son an opposite mode of behaviour. He received me as a man and a friend; all constraint was banished at our first interview, and we ever afterwards continued on the same terms of easy and equal politeness. He applauded the success of my education; every word and action was expressive of the most cordial affection; and our lives would have passed without a cloud if his œconomy had been equal to his fortune, or if his fortune had been equal to his desires. During my absence he had married his second wife, Miss Dorothea Patton, who was introduced to me with the most unfavourable prejudice. I considered his second marriage as an act of displeasure, and I was disposed to hate the rival of my mother. But the injustice was in my own fancy, and the imaginary monster was an amiable and deserving woman. I could not be mistaken in the first view of her understanding, her knowledge, and the elegant spirit of her conversation; her polite welcome, and her assiduous care to study and gratify my wishes, announced at least that the surface would be smooth: and my suspicions of art and falsehood were gradually dispelled by the full discovery of her warm and exquisite sensibility. After some reserve on my side, our minds associated in confidence and friendship; and as Mrs. Gibbon had neither children nor the hopes of children, we more easily adopted the tender names and genuine characters of mother and of son. By the indulgence of these parents, I was left at liberty to consult my taste or reason in the choice of place, of company, and of amusements; and my excursions were bounded only by the limits of the island, and the measure of my income. Some faint efforts were made to procure me the employment of secretary to a foreign embassy; and I listened to a scheme which would again have transported me to the continent. Mrs. Gibbon, with seeming wisdom, exhorted me to take chambers in the Temple, and devote my leisure to the study of the law. I cannot repent of having neglected her advice. Few men, without the spur of necessity, have resolution to force their way through the thorns and thickets of that gloomy labyrinth. Nature had not endowed me with the bold and ready eloquence which makes itself heard amidst the tumult of the bar; and I should probably have been diverted from the labours of literature, without acquiring the fame or fortune of a successful pleader. I had no need to call to my aid the regular duties of a profession; every day, every hour, was agreeably filled; nor have I known, like so many of my countrymen, the tediousness of an idle life.

Of the two years (May 1758.... May 1760), between my return to England and the embodying of the Hampshire militia, I passed about nine months in London, and the remainder in the country. The metropolis affords many amusements, which are open to all. It is itself an astonishing and perpetual spectacle to

the curious eye ; and each taste, each sense may be gratified by the variety of objects which will occur in the long circuit of a morning walk. I assiduously frequented the theatres at a very propitious æra of the stage, when a constellation of excellent actors, both in tragedy and comedy, was eclipsed by the meridian brightness of Garrick in the maturity of his judgment, and vigour of his performance. The pleasures of a town-life are within the reach of every man who is regardless of his health, his money, and his company. By the contagion of example I was sometimes seduced ; but the better habits which I had formed at Lausanne, induced me to seek a more elegant and rational society ; and if my search was less easy and successful than I might have hoped, I shall at present impute the failure to the disadvantages of my situation and character. Had the rank and fortune of my parents given them an annual establishment in London, their own house would have introduced me to a numerous and polite circle of acquaintance. But my father's taste had always preferred the highest and the lowest company, for which he was equally qualified ; and after a twelve years retirement, he was no longer in the memory of the great with whom he had associated. I found myself a stranger in the midst of a vast and unknown city ; and at my entrance into life I was reduced to some dull family parties, and some scattered connections which were not such as I should have chosen for myself. The most useful friends of my father were the Mallets : they received me with civility and kindness at first on his account, and afterwards on my own ; and (if I may use Lord Chesterfield's words) I was soon *domesticated* in their house. Mr. Mallet, a name among the English poets, is praised by an unforgiving enemy, for the ease and elegance of his conversation, and his wife was not destitute of wit or learning. By his assistance I was introduced to lady Hervey, the mother of the present earl of Bristol. Her age and infirmities confined her at home ; her dinners were select ; in the evening her house was open to the best company of both sexes and all nations ; nor was I displeased at her preference and affectation of the manners, the language, and the literature of France. But my progress in the English world was in general left to my own efforts, and those efforts were languid and slow. I had not been endowed by art or nature with those happy gifts of confidence and address, which unlock every door and every bosom ; nor would it be reasonable to complain of the just consequences of my sickly childhood, foreign education, and reserved temper. While coaches were rattling through Bond-street, I have passed many a solitary evening in my lodging with my books. My studies were sometimes interrupted by a sigh, which I breathed towards Lausanne ; and on the approach of Spring, I withdrew without reluctance from the noisy and extensive scene of crowds without company, and dissipation

without pleasure. In each of the twenty-five years of my acquaintance with London (1758....1783) the prospect gradually brightened ; and this unfavourable picture most properly belongs to the first period after my return from Switzerland

My father's residence in Hampshire, where I have passed many light, and some heavy hours, was at Buriton, near Petersfield, one mile from the Portsmouth road, and at the easy distance of fifty-eight miles from London. An old mansion, in a state of decay, had been converted into the fashion and convenience of a modern house : and if strangers had nothing to see, the inhabitants had little to desire. The spot was not happily chosen, at the end of the village and the bottom of the hill : but the aspect of the adjacent grounds was various and cheerful ; the downs commanded a noble prospect, and the long hanging woods in sight of the house could not perhaps have been improved by art or expense. My father kept in his own hands the whole of the estate, and even rented some additional land ; and whatsoever might be the balance of profit and loss, the farm supplied him with amusement and plenty. The produce maintained a number of men and horses, which were multiplied by the intermixture of domestic and rural servants ; and in the intervals of labour the favourite team, a handsome set of bays or greys, was harnessed to the coach. The œconomy of the house was regulated by the taste and prudence of Mrs. Gibbon. She prided herself in the elegance of her occasional dinners ; and from the uncleanly avarice of Madame Pavilliard, I was suddenly transported to the daily neatness and luxury of an English table. Our immediate neighbourhood was rare and rustic ; but from the verge of our hills, as far as Chichester and Goodwood, the western district of Sussex was interspersed with noble seats and hospitable families, with whom we cultivated a friendly, and might have enjoyed a very frequent, intercourse. As my stay at Buriton was always voluntary, I was received and dismissed with smiles ; but the comforts of my retirement did not depend on the ordinary pleasures of the country. My father could never inspire me with his love and knowledge of farming. I never handled a gun, I seldom mounted an horse ; and my philosophic walks were soon terminated by a shady bench, where I was long detained by the sedentary amusement of reading or meditation. At home I occupied a pleasant and spacious apartment ; the library on the same floor was soon considered as my peculiar domain ; and I might say with truth, that I was never less alone than when by myself. My sole complaint, which I piously suppressed, arose from the kind restraint imposed on the freedom of my time. By the habit of early rising I always secured a sacred portion of the day, and many scattered moments were stolen and employed by my studious industry. But the family hours of breakfast, of dinner, of tea, and of supper, were regular and long : after break-



fast Mrs. Gibbon expected my company in her dressing-room; after tea my father claimed my conversation and the perusal of the newspapers; and in the midst of an interesting work I was often called down to receive the visit of some idle neighbours. Their dinners and visits required, in due season, a similar return; and I dreaded the period of the full moon, which was usually reserved for our more distant excursions. I could not refuse attending my father, in the summer of 1759, to the races at Stockbridge, Reading, and Odiam, where he had entered a horse for the hunter's plate; and I was not displeased with the sight of our Olympic games, the beauty of the spot, the fleetness of the horses, and the gay tumult of the numerous spectators. As soon as the militia business was agitated, many days were tediously consumed in meetings of deputy-lieutenants at Petersfield, Alton, and Winchester. In the close of the same year, 1759, Sir Simeon (then Mr.) Stewart attempted an unsuccessful contest for the county of Southampton, against Mr. Legge, Chancellor of the Exchequer: a well-known contest, in which Lord Bute's influence was first exerted and censured. Our canvas at Portsmouth and Gosport lasted several days; but the interruption of my studies was compensated in some degree by the spectacle of English manners, and the acquisition of some practical knowledge.

If in a more domestic or more dissipated scene my application was somewhat relaxed, the love of knowledge was inflamed and gratified by the command of books; and I compared the poverty of Lausanne with the plenty of London. My father's study at Buriton was stuffed with much trash of the last age, with much high church divinity and politics, which have long since gone to their proper place: yet it contained some valuable editions of the classics and the fathers, the choice, as it should seem, of Mr. Law; and many English publications of the times had been occasionally added. From this slender beginning I have gradually formed a numerous and select library, the foundation of my works, and the best comfort of my life, both at home and abroad. On the receipt of the first quarter, a large share of my allowance was appropriated to my literary wants. I cannot forget the joy with which I exchanged a bank-note of twenty pounds for the twenty volumes of the *Memoirs of the Academy of Inscriptions*; nor would it have been easy, by any other expenditure of the same sum, to have procured so large and lasting a fund of rational amusement. At a time when I most assiduously frequented this school of ancient literature, I thus expressed my opinion of a learned and various collection, which since the year 1759 has been doubled in magnitude, though not in merit: "*Une de ces sociétés, qui ont mieux immortalisé Louis XIV. qu'un ambition souvent pernicieuse aux hommes, commençoit déjà ces recherches qui réunissent la justesse de l'esprit, l'ameneté &*



“ l’erudition : où l’on voit tant des decouvertes, et quelquefois, “ ce qui ne cede qu’à peine aux decouvertes, une *ignorance* modeste et *savante*.” The review of my library must be reserved for the period of its maturity; but in this place I may allow myself to observe, that I am not conscious of having ever bought a book from a motive of ostentation, that every volume, before it was deposited on the shelf, was either read or sufficiently examined, and that I soon adopted the tolerating maxim of the elder Pliny, “ nullum esse librum tam malum ut non ex aliqua parte prodesset.” I could not yet find leisure or courage to renew the pursuit of the Greek language, excepting by reading the lessons of the Old and New Testament every Sunday, when I attended the family to church. The series of my Latin authors was less strenuously completed; but the acquisition, by inheritance or purchase, of the best editions of Cicero, Quintilian, Livy, Tacitus, Ovid, &c. afforded a fair prospect, which I seldom neglected. I persevered in the useful method of abstracts and observations; and a single example may suffice, of a note which had almost swelled into a work. The solution of a passage of Livy (xxxviii. 38.) involved me in the dry and dark treatises of Greaves, Arbuthnot, Hooper, Bernard, Eisenschmidt, Gronovius, La Barré, Freret, &c. and in my French essay (chap. 20.) I ridiculously send the reader to my own *manuscript* remarks on the weights, coins, and measures of the ancients, which were abruptly terminated by the militia drum.

As I am now entering on a more ample field of society and study, I can only hope to avoid a vain and prolix garrulity, by overlooking the vulgar crowd of my acquaintance, and confining myself to such intimate friends among books and men, as are best entitled to my notice by their own merit and reputation, or by the deep impression which they have left on my mind. Yet I will embrace this occasion of recommending to the young student a practice, which about this time I myself adopted. After glancing my eye over the design and order of a new book, I suspended the perusal till I had finished the task of self-examination, till I had revolved, in a solitary walk, all that I knew or believed, or had thought on the subject of the whole work, or of some particular chapter: I was then qualified to discern how much the author added to my original stock; and I was sometimes satisfied by the agreement, I was sometimes armed by the opposition, of our ideas. The favourite companions of my leisure were our English writers since the Revolution: they breathe the spirit of reason and liberty; and they most seasonably contributed to restore the purity of my own language, which had been corrupted by the long use of a foreign idiom. By the judicious advice of Mr. Mallet, I was directed to the writings of Swift and Addison; wit and simplicity are their common attributes: but the style of Swift is supported by manly original vi-

gour; that of Addison is adorned by the female graces of elegance and mildness. The old reproach, that no British altars had been raised to the muse of history, was recently disproved by the first performances of Robertson and Hume, the histories of Scotland and of the Stuarts. I will assume the presumption of saying, that I was not unworthy to read them: nor will I disguise my different feelings in the repeated perusals. The perfect composition, the nervous language, the well-tuned periods of Dr. Robertson, inflamed me to the ambitious hope that I might one day tread in his footsteps: the calm philosophy, the careless inimitable beauties of his friend and rival, often forced me to close the volume with a mixed sensation of delight and despair.

The design of my first work the Essay on the Study of Literature, was suggested by a refinement of vanity, the desire of justifying and praising the object of a favourite pursuit. In France, to which my ideas were confined, the learning and language of Greece and Rome were neglected by a philosophic age. The guardian of those studies, the Academy of Inscriptions, was degraded to the lowest rank among the three royal societies of Paris: the new appellation of Erudits was contemptuously applied to the successors of Lipsius and Casaubon; and I was provoked to hear (see M. d'Alembert Discours preliminaire à l'Encyclopedie) that the exercise of the memory, their sole merit, had been superseded by the nobler faculties of the imagination and the judgment. I was ambitious of proving by my own example, as well as by my precepts, that all the faculties of the mind may be exercised and displayed by the study of ancient literature: I began to select and adorn the various proofs and illustrations which had offered themselves in reading the classics; and the first pages or chapters of my essay were composed before my departure from Lausanne. The hurry of the journey, and of the first weeks of my English life, suspended all thoughts of serious application: but my object was ever before my eyes; and no more than ten days, from the first to the eleventh of July, were suffered to elapse after my summer establishment at Buryton. My essay was finished in about six weeks; and as soon as a fair copy had been transcribed by one of the French prisoners at Petersfield, I looked round for a critic and judge of my first performance. A writer can seldom be content with the doubtful recompense of solitary approbation; but a youth ignorant of the world, and of himself, must desire to weigh his talents in some scales less partial than his own: my conduct was natural, my motive laudable, my choice of Dr. Maty judicious and fortunate. By descent and education Dr. Maty, though born in Holland, might be considered as a Frenchman; but he was fixed in London by the practice of physic, and an office in the British Museum. His reputation was justly founded on the eighteen volumes of the *Journal Britannique*, which he had supported,

almost alone, with perseverance and success. This humble though useful labour, which had once been dignified by the genius of Bayle and the learning of Le Clerc, was not disgraced by the taste, the knowledge, and the judgment of Maty: he exhibits a candid and pleasing view of the state of literature in England during a period of six years (January 1750....December 1755); and, far different from his angry son, he handles the rod of criticism with the tenderness and reluctance of a parent. The author of the *Journal Britannique* sometimes aspires to the character of a poet and philosopher: his style is pure and elegant; and in his virtues, or even in his defects, he may be ranked as one of the last disciples of the school of Fontenelle. His answer to my first letter was prompt and polite: after a careful examination he returned my manuscript, with some animadversion and much applause; and when I visited London in the ensuing winter, we discussed the design and execution in several free and familiar conversations. In a short excursion to Buriton I reviewed my essay, according to his friendly advice; and after suppressing a third, adding a third, and altering a third, I consummated my first labour by a short preface, which is dated February 3d, 1759. Yet I still shrunk from the press with the terrors of virgin modesty: the manuscript was safely deposited in my desk; and as my attention was engaged by new objects, the delay might have been prolonged till I had fulfilled the precept of Horace, "nonumque prematur in annum." Father Sirmond, a learned jesuit, was still more rigid, since he advised a young friend to expect the mature age of fifty, before he gave himself or his writings to the public (Olivet Histoire de l'Academie Françoise, tom. ii. p. 143). The counsel was singular; but it is still more singular that it should have been approved by the example of the author. Sirmond was himself fifty-five years of age when he published (in 1614) his first work, an edition of Sidonius Apollinaris, with many valuable annotations: (see his life, before the great edition of his works in five volumes folio, Paris, 1696, é Typographiâ Regiâ).

Two years elapsed in silence: but in the spring of 1761 I yielded to the authority of a parent, and complied, like a pious son, with the wish of my own heart.\* My private resolves

\* JOURNAL, March 8th, 1758. ]....I began my *Essai sur l'Etude de la Littérature*, and wrote the twenty-three first chapters, (excepting the following ones, 11, 12, 13, 18, 19, 20, 21, 22.) before I left Switzerland.

July 11th. I again took in hand my Essay; and in about six weeks finished it, from C. 23...55. (excepting 27, 28, 29, 30, 31, 32, 33. and note to C. 38.) besides a number of chapters from C. 55. to the end, which are now struck out.

Feb. 11th, 1759. I wrote the chapters of my Essay, 27, 28, 29, 30, 31. the note to C. 38. and the first part of the preface.

April 23, 1761. Being at length, by my father's advice, determined to publish my Essay, I revised it with great care, made many alterations, struck out a considerable part, and wrote the chapters from 57...78, which I was obliged myself to copy out fair.



were influenced by the state of Europe. About this time the belligerent powers had made and accepted overtures of peace ; our English plenipotentiaries were named to assist at the Congress of Augsbourg, which never met : I wished to attend them as a gentleman or a secretary ; and my father fondly believed that the proof of some literary talents might introduce me to public notice, and second the recommendations of my friends. After a last revisal I consulted with Mr. Mallet and Dr. Maty, who approved the design and promoted the execution. Mr. Mallet, after hearing me read my manuscript, received it from my hands, and delivered it into those of Becket, with whom he made an agreement in my name ; an easy agreement : I required only a certain number of copies ; and, without transferring my property, I devolved on the bookseller the charges and profits of the edition. Dr. Maty undertook, in my absence, to correct the sheets : he inserted, without my knowledge, an elegant and flattering epistle to the author ; which is composed, however, with so much art, that, in case of a defeat, his favourable report might have been ascribed to the indulgence of a friend for the rash attempt of a *young English* gentleman. The work was printed and published, under the title of *Essai sur l'Etude de la Littérature*, a Londres, chez T. Becket et P. A. de Hondt, 1761, in a small volume duodecimo : my dedication to my father, a proper and pious address, was composed the twenty-eighth of May : Dr. Maty's letter is dated the 16th of June ; and I received the first copy (June 23) at Alresford, two days before I marched with the Hampshire militia. Some weeks afterwards, on the same ground, I presented my book to the late Duke of York, who breakfasted in Colonel Pitt's tent. By my father's direction, and Mallet's advice, many literary gifts were distributed to several eminent characters in England and France ; two books were sent to the count de Caylus, and the Duchesse d'Aiguillon, at Paris : I had reserved twenty copies for my friends at Lausanne, as the first fruits of my education, and a grateful token of my remembrance : and on all these persons I levied an unavoidable tax of civility and compliment. It is not surprising that a work, of which the style and sentiments were so totally foreign, should have been more successful abroad than at home. I was delighted by the copious extracts, the warm commendations, and the flattering predictions of the Journals of

June 10th, 1761. Finding the printing of my book proceeded but slowly, I went up to town, where I found the whole was finished. I gave Becket orders for the presents ; 20 for Lausanne ; copies for the Duke of Richmond, Marquis of Carnarvon, Lords Waldegrave, Litchfield, Bath, Granville, Bute, Shelbourne, Chesterfield, Hardwicke, Lady Hervey, Sir Joseph Yorke, Sir Matthew Featherstone, M. M. Mallet, Maty, Scott, Wray, Lord Egremont, M. de Bussy, Mademoiselle la Duchesse d'Aiguillon, and M. le Comte de Caylus :... a great part of these were only my father's or Mallet's acquaintance.



France and Holland: and the next year (1762) a new edition (I believe at Geneva) extended the fame, or at least the circulation, of the work. In England it was received with cold indifference, little read, and speedily forgotten: a small impression was slowly dispersed; the bookseller murmured, and the author (had his feelings been more exquisite) might have wept over the blunders and baldness of the English translation. The publication of my *History* fifteen years afterwards revived the memory of my first performance, and the *Essay* was eagerly sought in the shops. But I refused the permission which Becket solicited of reprinting it: the public curiosity was imperfectly satisfied by a pirated copy of the booksellers of Dublin; and when a copy of the original edition has been discovered in a sale, the primitive value of half-a-crown has risen to the fanciful price of a guinea or thirty shillings.

I have expatiated on the petty circumstances and period of my first publication, a memorable æra in the life of a student, when he ventures to reveal the measure of his mind: his hopes and fears are multiplied by the idea of self-importance, and he believes for a while that the eyes of mankind are fixed on his person and performance. Whatever may be my present reputation, it no longer rests on the merit of this first essay; and at the end of twenty-eight years I may appreciate my juvenile work with the impartiality, and almost with the indifference, of a stranger. In his answer to Lady Hervey, the Count de Caylus admires, or affects to admire, “*les livres sans nombre que Mr. Gibbon a lus et tres bien lus.*” But, alas! my stock of erudition at that time was scanty and superficial; and if I allow myself the liberty of naming the Greek masters, my genuine and personal acquaintance was confined to the Latin classics. The most serious defect of my *Essay* is a kind of obscurity and abruptness which always fatigues, and may often elude, the attention of the reader. Instead of a precise and proper definition of the title itself, the sense of the word *Litterature* is loosely and variously applied: a number of remarks and examples, historical, critical, philosophical, are heaped on each other without method or connection: and if we except some introductory pages, all the remaining chapters might indifferently be reversed or transposed. The obscurity of many passages is often affected, *brevis esse laboro, obscurus fio*; the desire of expressing perhaps a common idea with sententious and oracular brevity: alas! how fatal has been the imitation of Montesquieu! But this obscurity sometimes proceeds from a mixture of light and darkness in the author’s mind; from a partial ray which strikes upon an angle, instead of spreading itself over the surface of an object. After this fair confession I shall presume to say, that the *Essay* does credit to a young writer of two and twenty years of age, who had read with taste, who thinks with freedom, and who writes in a foreign language

with spirit and elegance. The defence of the early History of Rome and the New Chronology of Sir Isaac Newton form a specious argument. The patriotic and political design of the *Georgics* is happily conceived; and any probable conjecture, which tends to raise the dignity of the poet and the poem, deserves to be adopted, without a rigid scrutiny. Some dawns of a philosophic spirit enlighten the general remarks on the study of history and of man. I am not displeased with the inquiry into the origin and nature of the gods of polytheism, which might deserve the illustration of a riper judgment. Upon the whole, I may apply to the first labour of my pen the speech of a far superior artist, when he surveyed the first productions of his pencil. After viewing some portraits which he had painted in his youth, my friend Sir Joshua Reynolds acknowledged to me, that he was rather humbled than flattered by the comparison with his present works; and that after so much time and study, he had conceived his improvement to be much greater than he found it to have been.

At Lausanne I composed the first chapters of my Essay in French, the familiar language of my conversation and studies, in which it was easier for me to write than in my mother-tongue. After my return to England I continued the same practice, without any affectation, or design of repudiating (as Dr. Bentley would say) my vernacular idiom. But I should have escaped some Anti-gallican clamour, had I been content with the more natural character of an English author. I should have been more consistent had I rejected Mallet's advice, of prefixing an English dedication to a French book; a confusion of tongues that seemed to accuse the ignorance of my patron. The use of a foreign dialect might be excused by the hope of being employed as a negociator, by the desire of being generally understood on the continent; but my true motive was doubtless the ambition of new and singular fame, an Englishman claiming a place among the writers of France. The Latin tongue had been consecrated by the service of the church, it was refined by the imitation of the ancients; and in the fifteenth and sixteenth centuries the scholars of Europe enjoyed the advantage, which they have gradually resigned, of conversing and writing in a common and learned idiom. As that idiom was no longer in any country the vulgar speech, they all stood on a level with each other; yet a citizen of old Rome might have smiled at the best Latinity of the Germans and Britons: and we may learn from the *Ciceronianus* of Erasmus, how difficult it was found to steer a middle course between pedantry and barbarism. The Romans themselves had sometimes attempted a more perilous task, of writing in a living language, and appealing to the taste and judgment of the natives. The vanity of Tully was doubly interested in the Greek memoirs of his own consulship; and if he modestly sup-

poses that some Latinisms might be detected in his style, he is confident of his own skill in the art of Isocrates and Aristotle; and he requests his friend Atticus to disperse the copies of his work at Athens, and in the other cities of Greece, (*ad Atticum*, i. 19. ii. 1.) But it must not be forgotten, that from infancy to manhood Cicero and his contemporaries had read and declaimed, and composed with equal diligence in both languages; and that he was not allowed to frequent a Latin school till he had imbibed the lessons of the Greek grammarians and rhetoricians. In modern times, the language of France has been diffused by the merit of her writers, the social manners of the natives, the influence of the monarchy, and the exile of the protestants. Several foreigners have seized the opportunity of speaking to Europe in this common dialect, and Germany may plead the authority of Leibnitz and Frederic, of the first of her philosophers, and the greatest of her kings. The just pride and laudable prejudice of England has restrained this communication of idioms; and of all the nations on this side of the Alps, my countrymen are the least practised, and least perfect in the exercise of the French tongue. By Sir William Temple and Lord Chesterfield it was only used on occasions of civility and business, and their printed letters will not be quoted as models of composition. Lord Bolingbroke may have published in French a sketch of his *Reflections on Exile*: but his reputation now reposes on the address of Voltaire, “*Docte sermones utriusque linguæ;*” and by his English dedication to Queen Caroline, and his *Essay on Epic Poetry*, it should seem that Voltaire himself wished to deserve a return of the same compliment. The exception of Count Hamilton cannot fairly be urged; though an Irishman by birth, he was educated in France from his childhood. Yet I am surprised that a long residence in England, and the habits of domestic conversation, did not affect the ease and purity of his inimitable style; and I regret the omission of his English verses, which might have afforded an amusing object of comparison. I might therefore assume the *primus ego in patriam*, &c.; but with what success I have explored this untrodden path must be left to the decision of my French readers. Dr. Maty, who might himself be questioned as a foreigner, has secured his retreat at my expense. “*Je ne crois pas que vous vous piquiez d’être moins facile à reconnoître pour un Anglois que Lucullus pour un Romain.*” My friends at Paris have been more indulgent, they received me as a countryman, or at least as a provincial; but they were friends and Parisians.\* The defects which Maty insinuates, “*Ces traits saillans, ces figures hardies, ce sacrifice*

\* The copious extracts which were given in the *Journal Etranger* by Mr. Suard, a judicious critic, must satisfy both the author and the public. I may here observe, that I have never seen in any literary review a tolerable account of my History. The manufacture of journals, at least on the continent, is miserably debased.



“de la règle au sentiment, et de la cadence à la force,” are the faults of the youth, rather than of the stranger: and after the long and laborious exercise of my own language, I am conscious that my French style has been ripened and improved.

I have already hinted, that the publication of my Essay was delayed till I had embraced the military profession. I shall now amuse myself with the recollection of an active scene, which bears no affinity to any other period of my studious and social life.

In the outset of a glorious war, the English people had been defended by the aid of German mercenaries. A national militia has been the cry of every patriot since the Revolution; and this measure, both in parliament and in the field, was supported by the country gentlemen or Tories, who insensibly transferred their loyalty to the house of Hanover: in the language of Mr. Burke, they have changed the idol, but they have preserved the idolatry. In the act of offering our names and receiving our commissions, as major and captain in the Hampshire regiment, (June 12th, 1759,) we had not supposed that we should be dragged away, my father from his farm, myself from my books, and condemned, during two years and a half, (May 10, 1760....December 23, 1762,) to a wandering life of military servitude. But a weekly or monthly exercise of thirty thousand provincials would have left them useless and ridiculous; and after the pretence of an invasion had vanished, the popularity of Mr. Pitt gave a sanction to the illegal step of keeping them to the end of the war under arms, in constant pay and duty, and at a distance from their respective homes. When the King's order for our embodying came down, it was too late to retreat and too soon to repent. The South battalion of the Hampshire militia was a small independent corps of four hundred and seventy-six, officers and men, commanded by lieutenant-colonel Sir Thomas Worsley, who, after a prolix and passionate contest, delivered us from the tyranny of the lord lieutenant, the Duke of Bolton. My proper station, as first captain, was at the head of my own, and afterwards of the grenadier company; but in the absence, or even in the presence, of the two field officers, I was entrusted by my friend and my father with the effective labour of dictating the orders, and exercising the battalion. With the help of an original journal, I could write the history of my bloodless and inglorious campaigns; but as these events have lost much of their importance in my own eyes, they shall be dispatched in a few words. From Winchester, the first place of assembly, (June 4, 1760,) we were removed, at our own request, for the benefit of a foreign education. By the arbitrary, and often capricious, orders of the War-office, the battalion successively marched to the pleasant and hospitable Blandford (June 17); to Hilsea barracks, a seat of disease and discord (September 1); to Cranbrook in the weald of Kent (December 11); to



the sea-coast of Dover (December 27); to Winchester camp (June 25, 1761); to the populous and disorderly town of Devizes (October 23); to Salisbury (February 28, 1762); to our beloved Blandford a second time (March 9); and finally, to the fashionable resort of Southampton (June 2); where the colours were fixed till our final dissolution (December 23). On the beach at Dover we had exercised in sight of the Gallic shores. But the most splendid and useful scene of our life was a four months encampment on Winchester Down, under the command of the Earl of Effingham. Our army consisted of the thirty-fourth regiment of foot and six militia corps. The consciousness of our defects was stimulated by friendly emulation. We improved our time and opportunities in morning and evening field-days: and in the general reviews the South Hampshire were rather a credit than a disgrace to the line. In our subsequent quarters of the Devizes and Blandford, we advanced with a quick step in our military studies; the ballot of the ensuing summer renewed our vigour and youth; and had the militia subsisted another year, we might have contested the prize with the most perfect of our brethren.

The loss of so many busy and idle hours was not compensated by any elegant pleasure; and my temper was insensibly soured by the society of our rustic officers. In every state there exists, however, a balance of good and evil. The habits of a sedentary life were usefully broken by the duties of an active profession: in the healthful exercise of the field I hunted with a battalion, instead of a pack; and at that time I was ready, at any hour of the day or night, to fly from quarters to London, from London to quarters, on the slightest call of private or regimental business. But my principal obligation to the militia, was the making me an Englishman, and a soldier. After my foreign education, with my reserved temper, I should long have continued a stranger in my native country, had I not been shaken in this various scene of new faces and new friends: had not experience forced me to feel the characters of our leading men, the state of parties, the forms of office, and the operation of our civil and military system. In this peaceful service, I imbibed the rudiments of the language, and science of tactics, which opened a new field of study and observation. I diligently read, and meditated, the *Memoires Militaires* of Quintus Icilius, (Mr. Guichardt,) the only writer who has united the merits of a professor and a veteran. The discipline and evolutions of a modern battalion gave me a clearer notion of the phalanx and the legion; and the captain of the Hampshire grenadiers (the reader may smile) has not been useless to the historian of the Roman empire.

A youth of any spirit is fired even by the play of arms, and in the first sallies of my enthusiasm I had seriously attempted to embrace the regular profession of a soldier. But this military fever was cooled by the enjoyment of our mimic Bellona, who soon

unveiled to my eyes her naked deformity. How often did I sigh for my proper station in society and letters. How often (a proud comparison) did I repeat the complaint of Cicero in the command of a provincial army: "*Clitellæ bovi sunt impositæ. Est incredibile quam me negotii tædeat. Non habet satis magnum campum ille tibi non ignotus cursus animi; et industriæ meæ præclara opera cessat. Lucem, libros, urbem, domum, vos desidero. Sed feram, ut potero; sit modo annum. Si prorogatur, actum est.*"\* From a service without danger I might indeed have retired without disgrace; but as often as I hinted a wish of resigning, my fetters were rivetted by the friendly intreaties of the colonel, the parental authority of the major, and my own regard for the honour and welfare of the battalion. When I felt that my personal escape was impracticable, I bowed my neck to the yoke: my servitude was protracted far beyond the annual patience of Cicero; and it was not till after the preliminaries of peace that I received my discharge, from the act of government which disembodied the militia.†

\* Epist. ad Atticum, lib. v. 15.

† JOURNAL, January 11th, 1761.]...In these seven or eight months of a most disagreeably active life, I have had no studies to set down; indeed I hardly took a book in my hand the whole time. The first two months at Blandford, I might have done something; but the novelty of the thing, of which for some time I was so fond as to think of going into the army, our field-days, our dinners abroad, and the drinking and late hours we got into, prevented any serious reflections. From the day we marched from Blandford I had hardly a moment I could call my own, almost continually in motion; if I was fixed for a day, it was in the guard-room, a barrack, or an inn. Our disputes consumed the little time I had left. Every letter, every memorial relative to them fell to my share; and our evening conferences were used to hear all the morning hours strike. At last I got to Dover, and Sir Thomas left us for two months. The charm was over, I was sick of so hateful a service; I was settled in a comparatively quiet situation. Once more I began to taste the pleasure of thinking.

Recollecting some thoughts I had formerly had in relation to the system of Paganism, which I intended to make use of in my Essay, I resolved to read Tully de Naturâ Deorum, and finished it in about a month. I lost some time before I could recover my habit of application.

Oct. 23.]...Our first design was to march through Marlborough; but finding on inquiry that it was a bad road, and a great way about, we resolved to push for the Devizes in one day, though nearly thirty miles. We accordingly arrived there about three o'clock in the afternoon.

Nov. 2d.]...I have very little to say for this and the following month. Nothing could be more uniform than the life I led there. The little civility of the neighbouring gentlemen gave us no opportunity of dining out; the time of year did not tempt us to any excursions round the country; and at first my indolence, and afterwards a violent cold, prevented my going over to Bath. I believe in the two months I never dined or lay from quarters. I can therefore only set down what I did in the literary way. Designing to recover my Greek, which I had somewhat neglected, I set myself to read Homer, and finished the four first books of the Iliad, with Pope's translation and notes; at the same time to understand the geography of the Iliad, and particularly the catalogue, I read the 8th, 9th, 10th, 12th, 13th, and 14th books of Strabo, in Caraubon's Latin translation: I likewise read Hume's History of England to the Reign of Henry the Seventh, just published, *ingenious but superficial*; and the *Journals des Savans* for August, September, and October 1761, with the *Bibliothèque des Sciences*, &c. from July to October: Both these Journals speak very handsomely of my book.

When I complain of the loss of time, justice to myself and to the militia must throw the greatest part of that reproach on the

December 25th, 1761.]...When, upon finishing the year, I take a review of what I have done, I am not dissatisfied with what I did in it, upon making proper allowances. On the one hand, I could begin nothing before the middle of January. The Deal duty lost me part of February; although I was at home part of March, and all April, yet electioneering is no friend to the Muses. May, indeed, though dissipated by our sea parties, was pretty quiet; but June was absolutely lost, upon the march, at Alton, and settling ourselves in camp. The four succeeding months in camp allowed me little leisure, and little quiet. November and December were indeed as much my own as any time can be whilst I remain in the militia; but still it is, at best, not a life for a man of letters. However, in this tumultuous year, (besides smaller things which I have set down,) I read four books of Homer in Greek, six of Strabo in Latin, Cicero de Naturâ Deorum, and the great philosophical and theological work of M. de Beausobre: I wrote in the same time a long dissertation on the succession of Naples; reviewed, fitted for the press, and augmented above a fourth, my *Essai sur l'Étude de la Littérature*.

In the six weeks I passed at Beriton, as I never stirred from it, every day was like the former. I had neither visits, hunting, or walking. My only resources were myself, my books, and family conversations....But to me these were great resources.

April 24th, 1762.]...I waited upon Colonel Harvey in the morning, to get him to apply for me to be brigade major to Lord Effingham, as a post I should be very fond of, and for which I am not unfit. Harvey received me with great good-nature and candour, told me he was both willing and able to serve me; that indeed he had already applied to Lord Effingham for \*\*\*\*\* , one of his own officers, and though there would be more than one brigade major, he did not think he could properly recommend two; but that if I could get some other person to break the ice, he would second it, and believed he should succeed: should that fail, as \*\*\*\*\* was in bad circumstances, he believed he could make a compromise with him (this was my desire) to let me do the duty without pay. I went from him to the Mallets, who promised to get Sir Charles Howard to speak to Lord Effingham.

August 22d.]...I went with Ballard to the French church, where I heard a most indifferent sermon preached by M. \*\*\*\*\* . A very bad style, a worse pronunciation and action, and a very great vacuity of ideas, composed this excellent performance. Upon the whole, which is preferable, the philosophic method of the English, or the rhetoric of the French preachers? The first (though less glorious) is certainly safer for the preacher. It is difficult for a man to make himself ridiculous, who proposes only to deliver plain sense on a subject he has thoroughly studied. But the instant he discovers the least pretensions towards the sublime, or the pathetic, there is no medium; we must either admire or laugh: and there are so many various talents requisite to form the character of an orator, that it is more than probable we shall laugh. As to the advantage of the hearer, which ought to be the great consideration, the dilemma is much greater. Excepting in some particular cases, where we are blinded by popular prejudices, we are in general so well acquainted with our duty, that it is almost superfluous to convince us of it. It is the heart, and not the head, that holds out; and it is certainly possible, by a moving eloquence, to rouse the sleeping sentiments of that heart, and incite it to acts of virtue. Unluckily it is not so much as, as habits of virtue, we should have in view; and the preacher who is inculcating, with the eloquence of a Bourdaloue, the necessity of a virtuous life, will dismiss his assembly full of emotions, which a variety of other objects, the coldness of our northern constitutions, and no immediate opportunity of exerting their good resolutions, will dissipate in a few moments.

August 24th.]...The same reason that carried so many people to the assembly to-night, was what kept me away; I mean the dancing.

28th.]...To-day Sir Thomas came to us to dinner. The Spa has done him a great deal of good, for he looks another man. Pleased to see him, we kept bumperizing till after roll-calling; Sir Thomas assuring us, every fresh bottle, how infinitely sober he was grown.

29th.]...I felt the usual consequences of Sir Thomas's company, and lost a morning because I had lost the day before. However, having finished *Voltaire*, I returned



first seven or eight months, while I was obliged to learn as well as to teach. The dissipation of Blandford, and the disputes of

to Le Clerc (I mean for the amusement of my leisure hours); and laid aside for some time his *Bibliothèque Universelle*, to look into the *Bibliothèque Choisie*, which is by far the better work.

September the 23d.]...Colonel Wilkes, of the Buckinghamshire militia, dined with us, and renewed the acquaintance Sir Thomas and myself had begun with him at Reading. I scarcely ever met with a better companion; he has inexhaustible spirits, infinite wit and humour, and a great deal of knowledge. He told us himself, that in this time of public dissention he was resolved to make his fortune. Upon this principle he has connected himself closely with Lord Temple and Mr. Pitt, commenced a public adversary to Lord Bute, whom he abuses weekly in the North Briton, and other political papers in which he is concerned. This proved a very debauched day: we drank a good deal both after dinner and supper; and when at last Wilkes had retired, Sir Thomas and some others (of whom I was not one) broke into his room, and made him drink a bottle of claret in bed.

October 5th.]...The review, which lasted about three hours, concluded, as usual, with marching by Lord Effingham, by grand divisions. Upon the whole, considering the camp had done both the Winchester and the Gosport duties all the summer, they behaved very well, and made a fine appearance. As they marched by, I had my usual curiosity to count their files. The following is my field return: I think it a curiosity; I am sure it is more exact than is commonly made to a reviewing general.

|                     |                                          | Number of Files. |   | Number of Men |   | Establishment. |
|---------------------|------------------------------------------|------------------|---|---------------|---|----------------|
| <i>Berkshire</i> ,  | { Grenadiers, 19 }<br>{ Battalion, 72 }  | 91               | — | 273           | — | 560            |
| <i>W. Essex</i> ,   | { Grenadiers, 15 }<br>{ Battalion, 80 }  | 95               | — | 285           | — | 480            |
| <i>S. Glôster</i> , | { Grenadiers, 20 }<br>{ Battalion, 84 }  | 104              | — | 312           | — | 600            |
| <i>N. Glôster</i> , | { Grenadiers, 13 }<br>{ Battalion, 52 }  | 65               | — | 195           | — | 360            |
| <i>Lancashire</i> , | { Grenadiers, 20 }<br>{ Battalion, 88 }  | 108              | — | 324           | — | 800            |
| <i>Wiltshire</i> ,  | { Grenadiers, 24 }<br>{ Battalion, 120 } | 144              | — | 432           | — | 800            |
|                     |                                          | Total, 607       |   | 1821          |   | 3600           |

N. B. The Gosport detachment from the Lancashire consisted of two hundred and fifty men. The Buckinghamshire took the Winchester duty that day.

So that this camp in England, supposed complete, with only one detachment, had under arms, on the day of the grand review, little more than half their establishment. This amazing deficiency (though exemplified in every regiment I have seen) is an extraordinary military phenomenon: what must it be upon foreign service? I doubt whether a nominal army of an hundred thousand men often brings fifty into the field.

Upon our return to Southampton in the evening, we found Sir Thomas Worsley.

October 21st.]...One of those impulses, which it is neither very easy nor very necessary to withstand, drew me from Longinus to a very different subject, the Greek Calendar. Last night, when in bed, I was thinking of a dissertation of M. de la Nauze upon the Roman calendar, which I read last year. This led me to consider what was the Greek, and finding myself very ignorant of it, I determined to read a short, but very excellent extract of Mr. Dodwell's book de Cyclis, by the famous Dr. Halley. It is only twenty-five pages; but as I meditated it thoroughly, and verified all the calculations, it was a very good morning's work.

October 28th.]...I looked over a new Greek Lexicon which I have just received from London. It is that of Robert Constantine, Lugdun. 1637. It is a very large volume in folio, in two parts, comprising in the whole 1785 pagas. After the great



Portsmouth, consumed the hours which were not employed in the field; and amid the perpetual hurry of an inn, a barrack, or

Thesaurus, this is esteemed the best Greek Lexicon. It seems to be so. Of a variety of words for which I looked, I always found an exact definition; the various senses well distinguished, and properly supported, by the best authorities. However, I still prefer the radical method of Scapula to this alphabetical one.

December 11th.]...I have already given an idea of the Gosport duty; I shall only add a trait which characterizes admirably our unthinking sailors. At a time when they knew that they should infallibly be discharged in a few weeks, numbers, who had considerable wages due to them, were continually jumping over the walls, and risking the losing of it for a few hours amusement at Portsmouth.

17th.]...We found old Captain Meard at Alresford, with the second division of the fourteenth. He and all his officers supped with us, and made the evening rather a drunken one.

18th.]...About the same hour our two corps paraded to march off. They, an old corps of regulars, who had been two years quiet in Dover castle. We, part of a young body of militia, two-thirds of our men recruits, of four months standing, two of which they had passed upon very disagreeable duty. Every advantage was on their side, and yet our superiority, both as to appearance and discipline, was so striking, that the most prejudiced regular could not have hesitated a moment. At the end of the town our two companies separated; my father's struck off for Petersfield, whilst I continued my rout to Alton; into which place I marched my company about noon; two years six months and fifteen days after my first leaving it. I gave the men some beer at roll-calling, which they received with great cheerfulness and decency. I dined and lay at Harrison's, where I was received with that old-fashioned breeding, which is at once so honourable and so troublesome.

23d.]...Our two companies were disembodied; mine at Alton, and my father's at Beriton. Smith marched them over from Petersfield: they fired three volleys, lodged the major's colours, delivered up their arms, received their money, partook of a dinner at the major's expense, and then separated with great cheerfulness and regularity. Thus ended the militia; I may say ended, since our annual assemblies in May are so very precarious, and can be of so little use. However our serjeants and drums are still kept up, and quartered at the rendezvous of their company, and the adjutant remains at Southampton in full pay.

As this was an extraordinary scene of life, in which I was engaged above three years and a half from the date of my commission, and above two years and a half from the time of our embodying, I cannot take my leave of it without some few reflections. When I engaged in it, I was totally ignorant of its nature and consequences. I offered, because my father did, without ever imagining that we should be called out, till it was too late to retreat with honour. Indeed, I believe it happens throughout, that our most important actions have been often determined by chance, caprice, or some very inadequate motive. After our embodying, many things contributed to make me support it with great impatience. Our continual disputes with the duke of Bolton; our unsettled way of life, which hardly allowed me books or leisure for study; and more than all, the disagreeable society in which I was forced to live.

After mentioning my sufferings, I must say something of what I found agreeable. Now it is over, I can make the separation much better than I could at the time. 1. The unsettled way of life itself had its advantages. The exercise and change of air and of objects amused me, at the same time that it fortified my health. 2. A new field of knowledge and amusement opened itself to me; that of military affairs, which, both in my studies and travels, will give me eyes for a new world of things, which before would have passed unheeded. Indeed, in that respect I can hardly help wishing our battalion had continued another year. We had got a fine set of new men, all our difficulties were over; we were perfectly well clothed and appointed; and, from the progress our recruits had already made, we could promise ourselves that we should be one of the best militia corps by next summer: a circumstance that would have been the more agreeable to me, as I am now established the real acting major of the battalion. But what I value most, is the knowledge it has given me of mankind in general, and of my own country in particular. The general system of

a guard-room, all literary ideas were banished from my mind. After this long fast, the longest which I have ever known, I once more tasted at Dover the pleasures of reading and thinking; and the hungry appetite with which I opened a volume of Tully's philosophical works is still present to my memory. The last review of my Essay before its publication, had prompted me to investigate the *nature of the gods*; my inquiries led me to the *Histoire Critique du Manichéisme* of Beausobre, who discusses many deep questions of Pagan and Christian theology: and from this rich treasury of facts and opinions, I deduced my own consequences, beyond the holy circle of the author. After this recovery I never relapsed into indolence; and my example might prove, that in the life most averse to study, some hours may be stolen, some minutes may be snatched. Amidst the tumult of Winchester camp I sometimes thought and read in my tent; in the more settled quarters of the Devizes, Blandford, and Southampton, I always secured a separate lodging, and the necessary books; and in the summer of 1762, while the new militia was raising, I enjoyed at Beriton two or three months of literary repose.\* In forming a new plan of study, I hesitated between the mathematics and the Greek language; both of which I had neglected since my return from Lausanne. I consulted a learned and friendly mathematician, Mr. George Scott, a pupil of de Moivre; and his map of a country which I have never explored, may perhaps be more serviceable to others. As soon as I had given the preference to Greek, the example of Scaliger and my own reason determined me on the choice of Homer, the father of poetry, and the Bible of the ancients: but Scaliger ran through the *Iliad* in one and twenty days; and I was not dissatisfied with my own

our government, the methods of our several offices, the departments and powers of their respective officers, our provincial and municipal administration, the views of our several parties, the characters, connections, and influence of our principal people, have been impressed on my mind, not by vain theory, but by the indelible lessons of action and experience. I have made a number of valuable acquaintance, and am myself much better known, than (with my reserved character) I should have been in ten years, passing regularly my summers at Beriton, and my winters in London. So that the sum of all is, that I am glad the militia has been, and glad that it is no more.

\* JOURNAL, May 8th, 1762.]...This was my birth-day, on which I entered into the twenty-sixth year of my age. This gave me occasion to look a little into myself, and consider impartially my good and bad qualities. It appeared to me, upon this inquiry, that my character was virtuous, incapable of a base action, and formed for generous ones; but that it was proud, violent, and disagreeable in society. These qualities I must endeavour to cultivate, extirpate, or restrain, according to their different tendency. Wit I have none. My imagination is rather strong than pleasing. My memory both capacious and retentive. The shining qualities of my understanding are extensiveness and penetration; but I want both quickness and exactness. As to my situation in life, though I may sometimes repine at it, it perhaps is the best adapted to my character. I can command all the conveniencies of life, and I can command too that independence, (that first earthly blessing,) which is hardly to be met with in a higher or lower fortune. When I talk of my situation, I must exclude that temporary one, of being in the militia. Though I go through it with spirit and application, it is both unfit for, and unworthy of me.

diligence for performing the same labour in an equal number of weeks. After the first difficulties were surmounted, the language of nature and harmony soon became easy and familiar, and each day I sailed upon the ocean with a brisker gale and a more steady course.

Ἐν δ' ἄνεμος πρῆσεν μέσον ἰσίων, ἀμφὶ δὲ κύμα

Στείρη πορφύρεον μεγάλ' ἴαχε νηὸς ἰουσης.

Ἡ δ' ἔθεεν κατὰ κύμα διαπρησσουσα κέλευθα.\* *Ilias*, A. 481.

In the study of a poet who has since become the most intimate of my friends, I successively applied many passages and fragments of Greek writers; and among these I shall notice a life of Homer, in the *Opuscula Mythologica* of Gale, several books of the geography of Strabo, and the entire treatise of Longinus, which, from the title and the style, is equally worthy of the epithet of *sublime*. My grammatical skill was improved, my vocabulary was enlarged; and in the militia I acquired a just and indelible knowledge of the first of languages. On every march, in every journey, Horace was always in my pocket, and often in my hand: but I should not mention his two critical epistles, the amusement of a morning, had they not been accompanied by the elaborate commentary of Dr. Hurd, now Bishop of Worcester. On the interesting subjects of composition and imitation of epic and dramatic poetry, I presumed to think for myself; and thirty close-written pages in folio could scarcely comprise my full and free discussion of the sense of the master and the pedantry of the servant.

After his oracle Dr. Johnson, my friend Sir Joshua Reynolds denies all original genius, any natural propensity of the mind to one art or science rather than another. Without engaging in a metaphysical or rather verbal dispute, I *know*, by experience, that from my early youth I aspired to the character of an historian. While I served in the militia, before and after the publication of my essay, this idea ripened in my mind; nor can I paint in more lively colours the feelings of the moment, than by transcribing some passages, under their respective dates, from a journal which I kept at that time.

*Beriton, April 14, 1761.*

(In a short excursion from Dover).

“ Having thought of several subjects for an historical composition, I chose the expedition of Charles VIII. of France into

\*  
.....Fair wind, and blowing fresh,  
Apollo sent them; quick they rear'd the mast,  
Then spread th' unsullied canvas to the gale,  
And the wind fill'd it. Roar'd the sable flood  
Around the bark, that ever as she went  
Dash'd wide the brine, and scudded swift away. *COWPER'S Homer.*



“ Italy. I read two memoirs of Mr. de Foncemagne in the Academy of Inscriptions (tom. xvii. p. 539...607), and abstracted them. I likewise finished this day a dissertation, in which I examine the right of Charles VIII. to the crown of Naples, and the rival claims of the House of Anjou and Arragon: it consists of ten folio pages, besides large notes.”

*Beriton, August 4, 1761.*

(In a week's excursion from Winchester camp.)

“ After having long revolved subjects for my intended historical essay, I renounced my first thought of the expedition of Charles VIII. as too remote from us, and rather an introduction to great events, than great and important in itself. I successively chose and rejected the crusade of Richard the First, the barons' wars against John and Henry the Third, the history of Edward the Black Prince, the lives and comparisons of Henry V. and the Emperor Titus, the life of Sir Philip Sidney, and that of the Marquis of Montrose. At length I have fixed on Sir Walter Raleigh for my hero. His eventful story is varied by the characters of the soldier and sailor, the courtier and historian; and it may afford such a fund of materials as I desire, which have not yet been properly manufactured. At present I cannot attempt the execution of this work. Free leisure, and the opportunity of consulting many books, both printed and manuscript, are as necessary as they are impossible to be attained in my present way of life. However, to acquire a general insight into my subject and resources, I read the life of Sir Walter Raleigh by Dr. Birch, his copious article in the General Dictionary by the same hand, and the reigns of Queen Elizabeth and James the First in Hume's History of England.”

*Beriton, January 1762.*

(In a month's absence from the Devizes.)

“ During this interval of repose, I again turned my thoughts to Sir Walter Raleigh, and looked more closely into my materials. I read the two volumes in quarto of the Bacon papers, published by Dr. Birch; the *Fragmenta Regalia* of Sir Robert Naunton, Mallet's Life of Lord Bacon, and the political treatises of that great man in the first volume of his works, with many of his letters in the second; Sir William Monson's Naval Tracts, and the elaborate Life of Sir Walter Raleigh, which Mr. Oldys has prefixed to the best edition of his History of the World. My subject opens upon me, and in general improves upon a nearer prospect.”



*Beriton, July 26, 1762.*

(During my summer residence.)

“ I am afraid of being reduced to drop my hero; but my time has not, however, been lost in the research of his story, and of a memorable æra of our English annals. The Life of Sir Walter Raleigh, by Oldys, is a very poor performance; a servile panegyric, or flat apology, tediously minute, and composed in a dull and affected style. Yet the author was a man of diligence and learning, who had read every thing relative to his subject, and whose ample collections are arranged with perspicuity and method. Excepting some anecdotes lately revealed in the Sidney and Bacon papers, I know not what I should be able to add. My ambition (exclusive of the uncertain merit of style and sentiment) must be confined to the hope of giving a good abridgment of Oldys. I have even the disappointment of finding some parts of this copious work very dry and barren; and these parts are unluckily some of the most characteristic: Raleigh’s colony of Virginia, his quarrels with Essex, the true secret of his conspiracy, and, above all, the detail of his private life, the most essential and important to a biographer. My best resource would be in the circumjacent history of the times, and perhaps in some digressions artfully introduced, like the fortunes of the Peripatetic philosophy in the portrait of Lord Bacon. But the reigns of Elizabeth and James the First are the periods of English history, which have been the most variously illustrated: and what new lights could I reflect on a subject, which has exercised the accurate industry of *Birch*, the lively and curious acuteness of *Walpole*, the critical spirit of *Hurd*, the vigorous sense of *Mallet* and *Robertson*, and the impartial philosophy of *Hume*? Could I even surmount these obstacles, I should shrink with terror from the modern history of England, where every character is a problem, and every reader a friend or an enemy; where a writer is supposed to hoist a flag of party, and is devoted to damnation by the adverse faction. Such would be my reception at home: and abroad, the historian of Raleigh must encounter an indifference far more bitter than censure or reproach. The events of his life are interesting; but his character is ambiguous, his actions are obscure, his writings are English, and his fame is confined to the narrow limits of our language and our island. I must embrace a safer and more extensive theme.

“ There is one which I should prefer to all others, *The History of the Liberty of the Swiss*, of that independence which a brave people rescued from the House of Austria, defended against a Dauphin of France, and finally sealed with the blood of

“ Charles of Burgundy. From such a theme, so full of public spirit, of military glory, of examples of virtue, of lessons of government, the dullest stranger would catch fire: what might not *I* hope, whose talents, whatsoever they may be, would be inflamed with the zeal of patriotism. But the materials of this history are inaccessible to me, fast locked in the obscurity of an old barbarous German dialect, of which I am totally ignorant, and which I cannot resolve to learn for this sole and peculiar purpose.

“ I have another subject in view, which is the contrast of the former history: the one a poor, warlike, virtuous republic, which emerges into glory and freedom; the other a commonwealth, soft, opulent, and corrupt; which, by just degrees, is precipitated from the abuse to the loss of her liberty: both lessons are, perhaps, equally instructive. This second subject is, *The History of the Republic of Florence, under the House of Medicis*: a period of one hundred and fifty years, which rises or descends from the dregs of the Florentine democracy, to the title and dominion of Cosmo de Medicis in the Grand Duchy of Tuscany. I might deduce a chain of revolutions not unworthy of the pen of Vertot; singular men, and singular events; the Medicis four times expelled, and as often recalled; and the Genius of Freedom reluctantly yielding to the arms of Charles V. and the policy of Cosmo. The character and fate of Savanerola, and the revival of arts and letters in Italy, will be essentially connected with the elevation of the family and the fall of the republic. The Medicis (*stirps quasi fataliter nata ad instauranda vel fovenda studia* (Lipsius ad Germanos et Gallos, Epist. viii.) were illustrated by the patronage of learning; and enthusiasm was the most formidable weapon of their adversaries. On this splendid subject I shall most probably fix; but *when*, or *where*, or *how* will it be executed? I behold in a dark and doubtful perspective.”

Res altâ terrâ, et caligine mersas.\*

\* JOURNAL, July 27, 1762.]....The reflections which I was making yesterday I continued and digested to-day. I don't absolutely look on that time as lost, but that it might have been better employed than in revolving schemes, the execution of which is so far distant. I must learn to check these wanderings of my imagination.

Nov. 24.]....I dined at the Cocoa Tree with \*\*\*\*\*; who, under a great appearance of oddity, conceals more real honour, good sense, and even knowledge, than half those who laugh at him. We went thence to the play (the Spanish Friar); and when it was over, returned to the Cocoa Tree. That respectable body, of which I have the honour of being a member, affords every evening a sight truly English. Twenty or thirty, perhaps, of the first men in the kingdom, in point of fashion and fortune, supping at little tables covered with a napkin, in the middle of a coffee-room, upon a bit of cold meat, or a Sandwich, and drinking a glass of punch. At present, we are full of king's counsellors and lords of the bedchamber; who, having jumped into the ministry, make a very singular medley of their old principles and language, with their modern ones.

Nov. 26.]....I went with Mallet to breakfast with Garrick; and thence to Drury-

The youthful habits of the language and manners of France had left in my mind an ardent desire of revisiting the Continent on a larger and more liberal plan. According to the law of custom, and perhaps of reason, foreign travel completes the education of an English gentleman: my father had consented to my wish, but I was detained above four years by my rash engagement in the militia. I eagerly grasped the first moments of freedom: three or four weeks in Hampshire and London were employed in the preparations of my journey and the farewell visits of friendship and civility: my last act in town was to applaud Mallet's new tragedy of *Elvira*;\* a post-chaise conveyed me to

lane House, where I assisted at a very private rehearsal, in the Green-room, of a new tragedy of Mallet's, called *Elvira*. As I have since seen it acted, I shall defer my opinion of it till then; but I cannot help mentioning here the surprising versatility of Mrs. Pritchard's talents, who rehearsed, almost at the same time, the part of a furious queen in the Green-room, and that of a coquette on the stage; and passed several times from one to the other with the utmost ease and happiness.

Dec. 30.]...Before I close the year I must balance my accounts. Not of money, but of time. I may divide my studies into four branches: 1. Books that I have read for themselves, classic writers, or capital treatises upon any science; such books as ought to be perused with attention, and meditated with care. Of these I read the twenty last books of the *Iliad* twice, the three first books of the *Odyssey*, the *Life of Homer*, and *Longinus περὶ Ὑψους*. 2. Books which I have read, or consulted, to illustrate the former. Such as this year, *Blackwall's Inquiry into the Life and Writings of Homer*, *Burke's Sublime and Beautiful*, *Hurd's Horace*, *Guichard's Memoires Militaires*, a great variety of passages of the ancients occasionally useful: large extracts from *Mezeriac*, *Bayle*, and *Fotter*; and many memoirs and abstracts from the *Academy of Belles Lettres*: among these I shall only mention here two long and curious suites of dissertations...the one upon the *Temple of Delphi*, the *Amphictyonic Council*, and the *Holy Wars* by M. M. Hardion and de Valois; the other upon the *Games of the Grecians*, by M. M. Burette, Gedeoyne, and de la Barre. 3. Books of amusement and instruction, perused at my leisure hours, without any reference to a regular plan of study. Of these, perhaps, I read too many, since I went through the *Life of Erasmus*, by Le Clerc and Burigny, many extracts from Le Clerc's *Bibliothèques*, *The Ciceronianus*, and *Colloquies of Erasmus*, *Barclay's Argenis*, *Terentian's Seneca*, *Voltaire's Siecle de Louis XIV.* *Madame de Motteville's Memoirs* and *Fontenelle's Works*. 4. Compositions of my own. I find hardly any, except this *Journal*, and the *Extract of Hurd's Horace*, which (like a chapter of Montaigne) contains many things very different from its title. To these four heads I must this year add a fifth. 5. Those treatises of English history which I read in January, with a view to my now abortive scheme of the *Life of Sir Walter Raleigh*. I ought indeed to have known my own mind better before I undertook them. Upon the whole, after making proper allowances, I am not dissatisfied with the year.

The three weeks which I passed at Beriton, at the end of this and the beginning of the ensuing year, are almost a blank. I seldom went out; and as the scheme of my travelling was at last entirely settled, the hurry of impatience, the cares of preparations, and the tenderness of friends I was going to quit, allowed me hardly any moments for study.

\* JOURNAL January 11th. 1763.]...I called upon Dr. Maty in the morning. He told me that the Duke de Nivernois desired to be acquainted with me. It was indeed with that view that I had written to Maty from Beriton to present, in my name, a copy of my book to him. Thence I went to Becket, paid him his bill, (fifty-four pounds,) and gave him back his translation. It must be printed, though very indifferent. My comfort is, that my misfortune is not an uncommon one. We dined and supped at the Mallets.

12th. I went with Maty to visit the Duke in Albemarle-Street. He is a little emaciated figure, but appears to possess a good understanding, taste and knowledge.



Dover, the packet to Boulogne, and such was my diligence, that I reached Paris on the 28th of January, 1763, only thirty-six days after the disbanding of the militia. Two or three years were loosely defined for the term of my absence; and I was left at liberty to spend that time in such places and in such a manner as was most agreeable to my taste and judgment.

In this first visit I passed three months and a half, (January 28....May 9,) and a much longer space might have been agreeably filled, without any intercourse with the natives. At home we are content to move in the daily round of pleasure and business; and a scene which is always present is supposed to be within our knowledge, or at least within our power. But in a foreign country, curiosity is our business and our pleasure; and the traveller, conscious of his ignorance, and covetous of his time, is diligent in the search and the view of every object that can deserve his attention. I devoted many hours of the morning to the circuit of Paris and the neighbourhood, to the visit of churches and palaces conspicuous by their architecture, to the royal manufactures, collections of books and pictures, and all the various treasures of art, of learning, and of luxury. An Englishman may hear without reluctance, that in these curious and costly

He offered me very politely letters for Paris. We dined at our lodgings. I went to Covent Garden to see Woodward in *Bobadil*, and supped with the Mallets at George Scott's.

JOURNAL, Jan. 19th, 1763.]... I waited upon Lady Hervey and the Duke de Nivernois, and received my credentials. Lady Hervey's are for M. le Comte de Caylus, and Madame Geoffrin. The Duke received me civilly, but (perhaps through Maty's fault) treated me more as a man of letters than as a man of fashion. His letters are entirely in that style; for the Count de Caylus and M. M. de la Bleterie, de Ste. Palaye, Caperonier, du Clois, de Forcemagne, and d'Alembert I then undressed for the play. My father and I went to the *Rose*, in the passage to the play-house, where we found Mallet, with about thirty friends. We dined together, and went thence into the pit, where we took our places in a body, ready to silence all opposition. However, we had no occasion to exert ourselves. Notwithstanding the malice of party, Mallet's nation, connections, and, indeed, imprudence, we heard nothing but applause. I think it was deserved. The plan was borrowed from *de la Motte*, but the details and language have great merit. A fine vein of dramatic poetry runs through the piece. The scenes between the father and son awaken almost every sensation of the human breast; and the counsel would have equally moved, but for the inconvenience unavoidable upon all theatres, that of entrusting fine speeches to indifferent actors. The perplexity of the catastrophe is much, and I believe justly, criticised. But another defect made a stronger impression upon me. When a poet ventures upon the dreadful situation of a father who condemns his son to death, there is no medium, the father must be either a monster or a hero. His obligations of justice, of the public good, must be as binding, as apparent, as perhaps those of the first Brutus. The cruel necessity consecrates his actions, and leaves no room for repentance. The thought is shocking, if not carried into action. In the execution of Brutus's sons I am sensible of that fatal necessity. Without such an example, the unsettled liberty of Rome would have perished the instant after its birth. But Alonzo might have pardoned his son for a rash attempt, the cause of which was a private injury, and whose consequences could never have disturbed an established government. He might have pardoned such a crime in any other subject; and as the laws could exact only an equal rigour for a son, a vain appetite for glory, and a mad affectation of heroism, could alone have influenced him to exert an unequal and superior severity.



articles Paris is superior to London; since the opulence of the French capital arises from the defects of its government and religion. In the absence of Louis XIV. and his successors, the Louvre has been left unfinished: but the millions which have been lavished on the sands of Versailles, and the morars of Marli, could not be supplied by the legal allowance of a British king. The splendour of the French nobles is confined to their town residence; that of the English is more usefully distributed in their country seats; and we should be astonished at our own riches, if the labours of architecture, the spoils of Italy and Greece, which are now scattered from Inverary to Wilton, were accumulated in a few streets between Marybone and Westminster. All superfluous ornament is rejected by the cold frugality of the protestants; but the catholic superstition, which is always the enemy of reason, is often the parent of the arts. The wealthy communities of priests and monks expend their revenues in stately edifices; and the parish church of St. Sulpice, one of the noblest structures in Paris, was built and adorned by the private industry of a late curé. In this outset, and still more in the sequel of my tour, my eye was amused; but the pleasing vision cannot be fixed by the pen; the particular images are darkly seen through the medium of five-and-twenty years, and the narrative of my life must not degenerate into a book of travels.

But the principal end of my journey was to enjoy the society of a polished and amiable people, in whose favour I was strongly prejudiced, and to converse with some authors, whose conversation, as I fondly imagined, must be far more pleasing and instructive than their writings. The moment was happily chosen. At the close of a successful war the British name was respected on the continent.

*Clarum et venerabile nomen  
Gentibus.*

Our opinions, our fashions, even our games, were adopted in France, a ray of national glory illuminated each individual, and every Englishman was supposed to be born a patriot and a philosopher. For myself, I carried a personal recommendation; my name and my Essay were already known; the compliment of having written in the French language entitled me to some returns of civility and gratitude. I was considered as a man of letters, who wrote for amusement. Before my departure I had obtained from the Duke de Nivernois, Lady Hervey, the Mallets, Mr. Walpole, &c. many letters of recommendation to their private or literary friends. Of these epistles the reception and success were determined by the character and situation of the persons by whom and to whom they were addressed: the seed was sometimes cast on a barren rock, and it sometimes multiplied an hundred fold in the production of new shoots, spreading

branches, and exquisite fruit. But upon the whole, I had reason to praise the national urbanity, which from the court has diffused its gentle influence to the shop, the cottage, and the schools. Of the men of genius of the age, Montesquieu and Fontenelle were no more; Voltaire resided on his own estate near Geneva; Rousseau in the preceding year had been driven from his hermitage of Montmorency; and I blush at my having neglected to seek, in this journey, the acquaintance of Buffon. Among the men of letters whom I saw, D'Alembert and Diderot held the foremost rank in merit, or at least in fame. I shall content myself with enumerating the well-known names of the Count de Caylus, of the Abbé de la Bleterie, Barthelemy, Reynal, Arnaud, of Messieurs de la Condamine, du Clos, de Ste. Palaye, de Bougainville, Caperonnier, de Guignes, Suard, &c. without attempting to discriminate the shades of their characters, or the degrees of our connection. Alone, in a morning visit, I commonly found the artists and authors of Paris less vain and more reasonable, than in the circles of their equals, with whom they mingle in the houses of the rich. Four days in a week I had a place, without invitation, at the hospitable tables of Mesdames Geoffrin and du Bocage, of the celebrated Helvetius, and of the Baron d'Holbach. In these symposia the pleasures of the table were improved by lively and liberal conversation; the company was select, though various and voluntary.

The society of Madame du Bocage was more soft and moderate than that of her rivals, and the evening conversations of M. de Foncemagne were supported by the good sense and learning of the principal members of the Academy of Inscriptions. The opera and the Italians I occasionally visited; but the French theatre, both in tragedy and comedy, was my daily and favourite amusement. Two famous actresses then divided the public applause. For my own part, I preferred the consummate art of the Clairon, to the intemperate sallies of the Dumesnil, which were extolled by her admirers, as the genuine voice of nature and passion. Fourteen weeks insensibly stole away; but had I been rich and independent, I should have prolonged, and perhaps have fixed, my residence at Paris.

Between the expensive style of Paris and of Italy it was prudent to interpose some months of tranquil simplicity; and at the thoughts of Lausanne I again lived in the pleasures and studies of my early youth. Shaping my course through Dijon and Besançon, in the last of which places I was kindly entertained by my cousin Acton, I arrived in the month of May 1763 on the banks of the Lemane Lake. It had been my intention to pass the Alps in the autumn, but such are the simple attractions of the place, that the year had almost expired before my departure from Lausanne in the ensuing spring. An absence of five years had not made much alteration in manners, or even in persons. My

old friends, of both sexes, hailed my voluntary return ; the most genuine proof of my attachment. They had been flattered by the present of my book, the produce of their soil ; and the good Pavilliard shed tears of joy as he embraced a pupil, whose literary merit he might fairly impute to his own labours. To my old list I added some new acquaintance, and among the strangers I shall distinguish Prince Lewis of Wirtemberg, the brother of the reigning Duke, at whose country-house, near Lausanne, I frequently dined : a wandering meteor, and at length a falling star, his light and ambitious spirit had successively dropped from the firmament of Prussia, of France, and of Austria ; and his faults, which he stiled his misfortunes, had driven him into philosophic exile in the Pais de Vaud. He could now moralize on the vanity of the world, the equality of mankind, and the happiness of a private station. His address was affable and polite, and as he had shone in courts and armies, his memory could supply, and his eloquence could adorn, a copious fund of interesting anecdotes. His first enthusiasm was that of charity and agriculture ; but the sage gradually lapsed in the saint, and Prince Lewis of Wirtemberg is now buried in a hermitage near Mayence, in the last stage of mystic devotion. By some ecclesiastical quarrel, Voltaire had been provoked to withdraw himself from Lausanne, and retire to his castle at Ferney, where I again visited the poet and the actor, without seeking his more intimate acquaintance, to which I might now have pleaded a better title. But the theatre which he had founded, the actors whom he had formed, survived the loss of their master ; and recent from Paris, I attended with pleasure at the representation of several tragedies and comedies. I shall not descend to specify particular names and characters ; but I cannot forget a private institution, which will display the innocent freedom of Swiss manners. My favourite society had assumed, from the age of its members, the proud denomination of the spring (*la société du printemps*). It consisted of fifteen or twenty young unmarried ladies, of genteel, though not of the very first families ; the eldest perhaps about twenty, all agreeable, several handsome, and two or three of exquisite beauty. At each other's houses they assembled almost every day, without the controul, or even the presence, of a mother or an aunt ; they were trusted to their own prudence, among a crowd of young men of every nation in Europe. They laughed, they sung, they danced, they played at cards, they acted comedies ; but in the midst of this careless gaiety, they respected themselves, and were respected by the men ; the invisible line between liberty and licentiousness was never transgressed by a gesture, a word, or a look, and their virgin chastity was never sullied by the breath of scandal or suspicion. A singular institution, expressive of the innocent simplicity of Swiss manners. After having tasted the luxury of Eng-



land and Paris, I could not have returned with satisfaction to the coarse and homely table of Madame Pavilliard; nor was her husband offended that I now entered myself as a *pensionnaire*, or boarder, in the elegant house of Mr. De Mesery, which may be entitled to a short remembrance, as it has stood above twenty years, perhaps, without a parallel in Europe. The house in which we lodged was spacious and convenient, in the best street, and commanding, from behind, a noble prospect over the country and the Lake. Our table was served with neatness and plenty; the boarders were select; we had the liberty of inviting any guests at a stated price; and in the summer the scene was occasionally transferred to a pleasant villa, about a league from Lausanne. The characters of Master and Mistress were happily suited to each other, and to their situation. At the age of seventy-five, Madame de Mesery, who has survived her husband, is still a graceful, I had almost said a handsome woman. She was alike qualified to preside in her kitchen and her drawing-room; and such was the equal propriety of her conduct, that of two or three hundred foreigners, none ever failed in respect, none could complain of her neglect, and none could ever boast of her favour. Mesery himself, of the noble family of De Crousaz, was a man of the world, a jovial companion, whose easy manners and natural sallies maintained the cheerfulness of his house. His wit could laugh at his own ignorance: he disguised, by an air of profusion, a strict attention to his interest; and in this situation, he appeared like a nobleman who spent his fortune and entertained his friends. In this agreeable society I resided nearly eleven months (May 1763....April 1764); and in this second visit to Lausanne, among a crowd of my English companions, I knew and esteemed Mr. Holroyd (now Lord Sheffield); and our mutual attachment was renewed and fortified in the subsequent stages of our Italian journey. Our lives are in the power of chance, and a slight variation on either side, in time or place, might have deprived me of a friend, whose activity in the ardour of youth was always prompted by a benevolent heart, and directed by a strong understanding.

If my studies at Paris had been confined to the study of the world, three or four months would not have been unprofitably spent. My visits, however superficial, to the Academy of Medals and the public libraries, opened a new field of inquiry; and the view of so many manuscripts of different ages and characters induced me to consult the two great Benedictine works, the *Diplomatica* of Mabillon, and the *Paleographia* of Montfaucon. I studied the theory without attaining the practice of the art: nor should I complain of the intricacy of Greek abbreviations and Gothic alphabets, since every day, in a familiar language, I am at a loss to decypher the hieroglyphics of a female note. In a tranquil scene, which revived the memory of my first studies,



idleness would have been less pardonable: the public libraries of Lausanne and Geneva liberally supplied me with books; and if many hours were lost in dissipation, many more were employed in literary labour. In the country, Horace and Virgil, Juvenal and Ovid, were my assiduous companions: but, in town, I formed and executed a plan of study for the use of my Transalpine expedition: the topography of old Rome, the ancient geography of Italy, and the science of medals. 1. I diligently read, almost always with my pen in my hand, the elaborate treatises of Nardini, Donatus, &c. which fill the fourth volume of the Roman Antiquities of Grævius. 2. I next undertook and finished the *Italia Antiqua* of Cluverius, a learned native of Prussia, who had measured, on foot, every spot, and has compiled and digested every passage of the ancient writers. These passages in Greek or Latin authors I perused in the text of Cluverius, in two folio volumes: but I separately read the descriptions of Italy by Strabo, Pliny, and Pomponius Mela, the Catalogues of the Epic poets, the Itineraries of Wesseling's Antoninus, and the coasting Voyage of Rutilius Numatianus; and I studied two kindred subjects in the Mesures Itineraries of d'Anville, and the copious work of Bergier, *Histoire des grands Chemins de l'Empire Romain*. From these materials I formed a table of roads and distances reduced to our English measure; filled a folio common-place book with my collections and remarks on the geography of Italy; and inserted in my journal many long and learned notes on the insulæ and populousness of Rome, the social war, the passage of the Alps by Hannibal, &c. 3. After glancing my eye over Addison's agreeable dialogues, I more seriously read the great work of Ezechiel Spanheim *de Præstantiâ et Usû Numismatum*, and applied with him the medals of the kings and emperors, the families and colonies, to the illustration of ancient history. And thus was I armed for my Italian journey.

I shall advance with rapid brevity in the narrative of this tour, in which somewhat more than a year (April 1764... May 1765) was agreeably employed. Content with tracing my line of march, and slightly touching on my personal feelings, I shall wave the minute investigation of the scenes which have been viewed by thousands, and described by hundreds, of our modern travellers. ROME is the great object of our pilgrimage: and 1st, the journey; 2d, the residence; and 3d, the return; will form the most proper and perspicuous division. 1. I climbed Mount Cenis, and descended into the plain of Piedmont, not on the back of an elephant, but on a light osier seat, in the hands of the dextrous and intrepid chairmen of the Alps. The architecture and government of Turin presented the same aspect of tame and tiresome uniformity: but the court was regulated with decent and splendid œconomy; and I was introduced to his Sardinian majesty Charles Emanuel, who, after the incomparable Frederick,

held the second rank (*proximus longo tamen intervallo*) among the kings of Europe. The size and populousness of Milan could not surprise an inhabitant of London: but the fancy is amused by a visit to the Boromean Islands, an enchanted palace, a work of the fairies in the midst of a lake encompassed with mountains, and far removed from the haunts of men. I was less amused by the marble palaces of Genoa, than by the recent memorials of her deliverance (in December 1746) from the Austrian tyranny; and I took a military survey of every scene of action within the inclosure of her double walls. My steps were detained at Parma and Modena, by the precious relics of the Farnese and Este collections: but, alas! the far greater part had been already transported, by inheritance or purchase, to Naples and Dresden. By the road of Bologna and the Apennine I at last reached Florence, where I reposed from June to September, during the heat of the summer months. In the Gallery, and especially in the Tribune, I first acknowledged, at the feet of the Venus of Medicis, that the chissel may dispute the pre-eminence with the pencil, a truth in the fine arts which cannot on this side of the Alps be felt or understood. At home I had taken some lessons of Italian: on the spot I read, with a learned native, the classics of the Tuscan idiom: but the shortness of my time, and the use of the French language, prevented my acquiring any facility of speaking; and I was a silent spectator in the conversations of our envoy, Sir Horace Mann, whose most serious business was that of entertaining the English at his hospitable table. After leaving Florence, I compared the solitude of Pisa with the industry of Lucca and Leghorn, and continued my journey through Sienna to Rome, where I arrived in the beginning of October. 2. My temper is not very susceptible of enthusiasm; and the enthusiasm which I do not feel, I have ever scorned to affect. But, at the distance of twenty-five years, I can neither forget nor express the strong emotions which agitated my mind as I first approached and entered the *eternal city*. After a sleepless night, I trod, with a lofty step, the ruins of the Forum: each memorable spot where Romulus stood, or Tully spoke, or Cæsar fell, was at once present to my eye; and several days of intoxication were lost or enjoyed before I could descend to a cool and minute investigation. My guide was Mr. Byers, a Scotch antiquary of experience and taste: but, in the daily labour of eighteen weeks, the powers of attention were sometimes fatigued, till I was myself qualified, in a last review, to select and study the capital works of ancient and modern art. Six weeks were borrowed for my tour of Naples, the most populous of cities, relative to its size, whose luxurious inhabitants seem to dwell on the confines of paradise and hell-fire. I was presented to the boy-king by our new envoy, Sir William Hamilton; who, wisely diverting his correspondence from the Secretary of State to the

Royal Society and British Museum, has elucidated a country of such inestimable value to the naturalist and antiquarian. On my return, I fondly embraced, for the last time, the miracles of Rome; but I departed without kissing the feet of Rezzonico (Clement XIII.), who neither possessed the wit of his predecessor Lambertini, nor the virtues of his successor Ganganelli.

3. In my pilgrimage from Rome to Loretto I again crossed the Apennine; from the coast of the Adriatic I traversed a fruitful and populous country, which could alone disprove the paradox of Montesquieu, that modern Italy is a desert. Without adopting the exclusive prejudice of the natives, I sincerely admire the paintings of the Bologna school. I hastened to escape from the sad solitude of Ferrara, which in the age of Cæsar was still more desolate. The spectacle of Venice afforded some hours of astonishment; the university of Padua is a dying taper: but Verona still boasts her amphitheatre, and his native Vicenza is adorned by the classic architecture of Palladio: the road of Lombardy and Piedmont (did Montesquieu find them without inhabitants?) led me back to Milan, Turin, and the passage of Mount Cenis, where I again crossed the Alps in my way to Lyons.

The use of foreign travel has been often debated as a general question; but the conclusion must be finally applied to the character and circumstances of each individual. With the education of boys, *where* or *how* they may pass over some juvenile years with the least mischief to themselves or others, I have no concern. But after supposing the previous and indispensable requisites of age, judgment, a competent knowledge of men and books, and a freedom from domestic prejudices, I will briefly describe the qualifications which I deem the most essential to a traveller. He should be endowed with an active, indefatigable vigour of mind and body, which can seize every mode of conveyance, and support, with a careless smile, every hardship of the road, the weather, or the inn. The benefits of foreign travel will correspond with the degrees of these qualifications: but in this sketch, those to whom I am known will not accuse me of framing my own panegyric. It was at Rome, on the 15th of October 1764, as I sat musing amidst the ruins of the Capitol, while the bare-footed fryars were singing vespers in the Temple of Jupiter, that the idea of writing the decline and fall of the city first started to my mind. But my original plan was circumscribed to the decay of the city rather than of the empire: and, though my reading and reflections began to point towards that object, some years elapsed, and several avocations intervened, before I was seriously engaged in the execution of that laborious work.

I had not totally renounced the southern provinces of France, but the letters which I found at Lyons were expressive of some



impatience. Rome and Italy had satiated my curious appetite, and I was now ready to return to the peaceful retreat of my family and books. After a happy fortnight I reluctantly left Paris, embarked at Calais, again landed at Dover, after an interval of two years and five months, and hastily drove through the summer dust and solitude of London. On the 25th of June 1765, I arrived at my father's house: and the five years and a half between my travels and my father's death (1770) are the portion of my life which I passed with the least enjoyment, and which I remember with the least satisfaction. Every spring I attended the monthly meeting and exercise of the militia at Southampton; and by the resignation of my father, and the death of Sir Thomas Worsley, I was successively promoted to the rank of major and lieutenant-colonel commandant: but I was each year more disgusted with the inn, the wine, the company, and the tiresome repetition of annual attendance and daily exercise. At home, the æconomy of the family and farm still maintained the same creditable appearance. My connection with Mrs. Gibbon was mellowed into a warm and solid attachment: my growing years abolished the distance that might yet remain between a parent and a son, and my behaviour satisfied my father, who was proud of the success, however imperfect in his own lifetime, of my literary talents. Our solitude was soon and often enlivened by the visit of the friend of my youth, Mr. Deyverdun, whose absence from Lausanne I had sincerely lamented. About three years after my first departure, he had emigrated from his native lake to the banks of the Oder in Germany. The *res angusta domi*, the waste of a decent patrimony, by an improvident father, obliged him, like many of his countrymen, to confide in his own industry; and he was entrusted with the education of a young prince, the grandson of the Margrave of Schavedt, of the Royal Family of Prussia. Our friendship was never cooled, our correspondence was sometimes interrupted; but I rather wished than hoped to obtain Mr. Deyverdun for the companion of my Italian tour. An unhappy, though honourable passion, drove him from his German court; and the attractions of hope and curiosity were fortified by the expectation of my speedy return to England. During four successive summers he passed several weeks or months at Beriton, and our free conversations, on every topic that could interest the heart or understanding, would have reconciled me to a desert or a prison. In the winter months of London my sphere of knowledge and action was somewhat enlarged, by the many new acquaintance which I had contracted in the militia and abroad; and I must regret, as more than an acquaintance, Mr. Godfrey Clerke of Derbyshire, an amiable and worthy young man, who was snatched away by an untimely death. A weekly convivial meeting was establish-



ed by myself and travellers, under the name of the Roman Club.\*

The renewal, or perhaps the improvement, of my English life was embittered by the alteration of my own feelings. At the age of twenty-one I was, in my proper station of a youth, delivered from the yoke of education, and delighted with the comparative state of liberty and affluence. My filial obedience was natural and easy; and in the gay prospect of futurity, my ambition did not extend beyond the enjoyment of my books, my leisure, and my patrimonial estate, undisturbed by the cares of a family and the duties of a profession. But in the militia I was armed with power; in my travels, I was exempt from controul; and as I approached, as I gradually passed my thirtieth year, I began to feel the desire of being master in my own house. The most gentle authority will sometimes frown without reason, the most cheerful submission will sometimes murmur without cause: and such is the law of our imperfect nature, that we must either command or obey; that our personal liberty is supported by the obsequiousness of our own dependants. While so many of my acquaintance were married or in parliament, or advancing with a rapid step in the various roads of honour and fortune, I stood alone, immoveable and insignificant; for after the monthly meeting of 1770, I had even withdrawn myself from the militia, by the resignation of an empty and barren commission. My temper is not susceptible of envy, and the view of successful merit has always excited my warmest applause. The miseries of a vacant life were never known to a man whose hours were insufficient for the inexhaustible pleasures of study. But I lamented that at the proper age I had not embraced the lucrative pursuits of the law or of trade, the chances of civil office or India adventure, or even the fat slumbers of the church; and my repentance became more lively as the loss of time was more irretrievable. Experience shewed me the use of grafting my private consequence on the importance of a great professional body; the benefits of those firm connections which are cemented by hope and interest, by gratitude and emulation, by the mutual exchange of services and favours. From the emoluments of a profession I might have derived an ample fortune, or a competent income, instead of being stinted to the same narrow allowance, to be increased only by an event which I sincerely deprecated. The progress and the knowledge of our domestic disorders aggravated my anxiety, and I began to apprehend that I might be left in my old age without the fruits either of industry or inheritance.

\* The members were Lord Mountstuart, (now Earl of Bute), Colonel Edmonstone, Weddal, Palgrave, Lord Berkley, Godfrey Clarke, Holroyd (Lord Sheffield), Major Ridley, Sir William Guize, Sir John Aubrey, Lord Abingdon, Hon. Peregrine Bertie, Cleaver, Hon. John Damer, Hon. George Damer (Lord Milton), Sir Thomas Gascoygne, Sir John Hort, E. Gibbon.

In the first summer after my return, whilst I enjoyed at Beriton the society of my friend Deyverdun, our daily conversations expatiated over the field of ancient and modern literature; and we freely discussed my studies, my first Essay, and my future projects. The Decline and Fall of Rome I still contemplated at an awful distance: but the two historical designs which had balanced my choice were submitted to his taste; and in the parallel between the Revolutions of Florence and Switzerland, our common partiality for a country which was *his* by birth, and *mine* by adoption, inclined the scale in favour of the latter. According to the plan, which was soon conceived and digested, I embraced a period of two hundred years, from the association of the three peasants of the Alps to the plenitude and prosperity of the Helvetic body in the sixteenth century. I should have described the deliverance and victory of the Swiss, who have never shed the blood of their tyrants but in a field of battle; the laws and manners of the confederate states; the splendid trophies of the Austrian, Burgundian, and Italian wars; and the wisdom of a nation, who, after some sallies of martial adventure, has been content to guard the blessings of peace with the sword of freedom.

..... Manus hæc inimica tyrannis  
Ense petit placidam sub libertate quietem.

My judgment, as well as my enthusiasm, was satisfied with the glorious theme; and the assistance of Deyverdun seemed to remove an insuperable obstacle. The French or Latin memorials, of which I was not ignorant, are inconsiderable in number and weight; but in the perfect acquaintance of my friend with the German language, I found the key of a more valuable collection. The most necessary books were procured; he translated, for my use, the folio volume of Schilling, a copious and contemporary relation of the war of Burgundy; we read and marked the most interesting parts of the great chronicle of Tschudi; and by his labour, or that of an inferior assistant, large extracts were made from the History of Lauffer and the Dictionary of Lew: yet such was the distance and delay, that two years elapsed in these preparatory steps; and it was late in the third summer (1767) before I entered, with these slender materials, on the more agreeable task of composition. A specimen of my History, the first book, was read the following winter in a literary society of foreigners in London; and as the author was unknown, I listened, without observation, to the free strictures, and unfavourable sentence, of my judges.\* The momentary sensation was

\* Mr. Hume seems to have had a different opinion of this work.

From Mr. HUME to Mr. GIBBON.

SIR,

It is but a few days ago since Mr. Deyverdun put your manuscript into my hands,

painful; but their condemnation was ratified by my cooler thoughts. I delivered my imperfect sheets to the flames, and for ever renounced a design in which some expense, much labour, and more time, had been so vainly consumed. I cannot regret the loss of a slight and superficial essay; for such the work must have been in the hands of a stranger, uninformed by the scholars, and statesmen, and remote from the libraries and archives of the Swiss republics. My ancient habits, and the presence of Deyverdun, encouraged me to write in French for the continent of Europe; but I was conscious myself that my style, above prose and below poetry, degenerated into a verbose and turgid declamation. Perhaps I may impute the failure to the injudicious choice of a foreign language. Perhaps I may suspect that the language itself is ill adapted to sustain the vigour and dignity of an important narrative. But if France, so rich in literary merit, had produced a great original historian, his genius would have formed and fixed the idiom to the proper tone, the peculiar mode of historical eloquence.

It was in search of some liberal and lucrative employment that my friend Deyverdun had visited England. His remittances from home were scanty and precarious. My purse was always open, but it was often empty; and I bitterly felt the want of riches and power, which might have enabled me to correct the errors of his fortune. His wishes and qualifications solicited the station of the travelling governor of some wealthy pupil; but every vacancy provoked so many eager candidates, that for a long time I struggled without success; nor was it till after much application that I could even place him as a clerk in the office of

and I have perused it with great pleasure and satisfaction. I have only one objection, derived from the language in which it is written. Why do you compose in French, and carry faggots into the wood, as Horace says with regard to Romans who wrote in Greek? I grant that you have a like motive to those Romans, and adopt a language much more generally diffused than your native tongue: but have you not remarked the fate of those two ancient languages in following ages? the Latin, though then less celebrated, and confined to more narrow limits, has in some measure outlived the Greek, and is now more generally understood by men of letters. Let the French, therefore, triumph in the present diffusion of their tongue. Our solid and increasing establishments in America, where we need less dread the inundation of Barbarians, promise a superior stability and duration to the English language.

Your use of the French tongue has also led you into a style more poetical and figurative, and more highly coloured, than our language seems to admit of in historical productions: for such is the practice of French writers, particularly the more recent ones, who illuminate their pictures more than custom will permit us. On the whole, your History, in my opinion, is written with spirit and judgment; and I exhort you very earnestly to continue it. The objections that occurred to me on reading it, were so frivolous, that I shall not trouble you with them, and should, I believe, have a difficulty to recollect them. I am, with great esteem,

SIR,

Your most obedient,  
and most humble Servant,  
(Signed) DAVID HUME.

LONDON,  
24th of Oct. 1767.



the secretary of state. In a residence of several years he never acquired the just pronounciation and familiar use of the English tongue, but he read our most difficult authors with ease and taste: his critical knowledge of our language and poetry was such as few foreigners have possessed; and few of our countrymen could enjoy the theatre of Shakespeare and Garrick with more exquisite feeling and discernment. The consciousness of his own strength, and the assurance of my aid, emboldened him to imitate the example of Dr. Maty, whose *Journal Britannique* was esteemed and regretted; and to improve his model, by uniting with the transactions of literature a philosophic view of the arts and manners of the British nation. Our Journal for the year 1767, under the title of *Memoires Littéraires de la Grand Bretagne*, was soon finished and sent to the press. For the first article, Lord Lyttleton's History of Henry II. I must own myself responsible; but the public has ratified my judgment of that voluminous work, in which sense and learning are not illuminated by a ray of genius. The next specimen was the choice of my friend, the *Bath Guide*, a light and whimsical performance, of local, and even verbal, pleasantry. I started at the attempt: he smiled at my fears: his courage was justified by success; and a master of both languages will applaud the curious felicity with which he has transfused into French prose the spirit, and even the humour, of the English verse. It is not my wish to deny how deeply I was interested in these Memoirs, of which I need not surely be ashamed; but at the distance of more than twenty years, it would be impossible for me to ascertain the respective shares of the two associates. A long and intimate communication of ideas had cast our sentiments and style in the same mould. In our social labours we composed and corrected by turns; and the praise which I might honestly bestow, would fall perhaps on some article or passage most properly my own. A second volume (for the year 1768) was published of these Memoirs. I will presume to say, that their merit was superior to their reputation; but it is not less true, that they were productive of more reputation than emolument. They introduced my friend to the protection, and myself to the acquaintance, of the Earl of Chesterfield, whose age and infirmities secluded him from the world; and of Mr. David Hume, who was under-secretary to the office in which Deyverdun was more humbly employed. The former accepted a dedication (April 12th, 1769,) and reserved the author for the future education of his successor: the latter enriched the Journal with a reply to Mr. Walpole's Historical Doubts, which he afterwards shaped into the form of a note. The materials of the third volume were almost completed, when I recommended Deyverdun as governor to Sir Richard Worsley, a youth, the son of my old Lieutenant-colonel, who was lately de-



ceased. They set forwards on their travels; nor did they return to England till some time after my father's death.

My next publication was an accidental sally of love and resentment; of my reverence for modest genius, and my aversion for insolent pedantry. The sixth book of the *Æneid* is the most pleasing and perfect composition of Latin poetry. The descent of *Æneas* and the Sybil to the infernal regions, to the world of spirits, expands an awful and boundless prospect, from the nocturnal gloom of the Cumæan grot,

Ibant obscuri solâ sub nocte per umbram,  
to the meridian brightness of the Elysian fields ;  
Largior hic campos æther et lumine vestit  
Purpureo....

from the dreams of simple Nature, to the dreams, alas! of Egyptian theology, and the philosophy of the Greeks. But the final dismissal of the hero through the ivory gate, whence

Falsa ad cælum mittunt insomnia manes,

seems to dissolve the whole enchantment, and leaves the reader in a state of cold and anxious scepticism. This most lame and impotent conclusion has been variously imputed to the taste or irreligion of Virgil; but according to the more elaborate interpretation of Bishop Warburton, the descent to hell is not a false, but a mimic scene; which represents the initiation of *Æneas*, in the character of a law-giver, to the Eleusinian mysteries. This hypothesis, a singular chapter in the Divine Legation of Moses, had been admitted by many as true; it was praised by all as ingenious; nor had it been exposed, in a space of thirty years, to a fair and critical discussion. The learning and the abilities of the author had raised him to a just eminence; but he reigned the dictator and tyrant of the world of literature. The real merit of Warburton was degraded by the pride and presumption with which he pronounced his infallible decrees; in his polemic writings he lashed his antagonists without mercy or moderation; and his servile flatterers, (see the base and malignant Essay on the *Delicacy of Friendship*), exalting the master critic far above Aristotle and Longinus, assaulted every modest dissenter who refused to consult the oracle, and to adore the idol. In a land of liberty, such despotism must provoke a general opposition, and the zeal of opposition is seldom candid or impartial. A late professor of Oxford, (Dr. Lowth), in a pointed and polished epistle (August 31st, 1765), defended himself, and attacked the Bishop; and, whatsoever might be the merits of an insignificant controversy, his victory was clearly established by the silent confusion of Warburton and his slaves. I too, without any private offence, was ambitious of breaking a lance against the giant's shield; and in the beginning of the year 1770, my Critical Ob-

servations on the Sixth Book of the *Æneid* were sent, without my name to the press. In this short Essay, my first English publication, I aimed my strokes against the person and the hypothesis of Bishop Warburton. I proved, at least to my own satisfaction, *that* the ancient lawgivers did not invent the mysteries, and *that* *Æneas* was never invested with the office of lawgiver: *that* there is not any argument, any circumstance, which can melt a fable into allegory, or remove the scene from the Lake *Avernus* to the Temple of *Ceres*: *that* such a wild supposition is equally injurious to the poet and the man: *that* if *Virgil* was not initiated he could not, if he were he would not, reveal the secrets of the initiation: *that* the anathema of *Horace* (*vetabo qui Cereris sacrum vulgavit, &c.*) at once attests his own ignorance and the innocence of his friend. As the Bishop of Gloucester and his party maintained a discreet silence, my critical disquisition was soon lost among the pamphlets of the day: but the public coldness was overbalanced to my feelings by the weighty approbation of the last and best editor of *Virgil*, Professor *Heyne* of *Gottingen*, who acquiesces in my confutation, and stiles the unknown author, *doctus - - - et elegantissimus Britannus*. But I cannot resist the temptation of transcribing the favourable judgment of Mr. Hayley, himself a poet and a scholar: "An intricate hypothesis, twisted into a long and laboured chain of quotation and argument, the Dissertation on the Sixth Book of *Virgil*, remained some time unrefuted. - - - At length, a superior, but anonymous critic arose, who, in one of the most judicious and spirited essays that our nation has produced, on a point of classical literature, completely overturned this ill-founded edifice, and exposed the arrogance and futility of its assuming architect." He even condescends to justify an acrimony of style, which had been gently blamed by the more unbiassed German; "*Paullo acrius quam velis - - - perstrinxit.*"\* But I cannot forgive myself the contemptuous treatment of a man who, with all his faults, was entitled to my esteem; and I can less forgive, in a personal attack, the cowardly concealment of my name and character.

In the fifteen years between my Essay on the Study of Literature and the first volume of the *Decline and Fall*, (1761.... 1776), this criticism on Warburton, and some articles in the *Journal*, were my sole publications. It is more especially incumbent on me to mark the employment, or to confess the waste of time, from my travels to my father's death, an interval in which I was not diverted by any professional duties from the labours

\* The editor of the Warburtonian tracts, Dr. Parr, (p. 192.) considers the allegorical interpretation "as completely refuted in a most clear, elegant, and decisive work of criticism; which could not indeed derive authority from the greatest name; but "to which the greatest name might with propriety have been affixed."

and pleasures of a studious life. 1. As soon as I was released from the fruitless task of the Swiss revolutions, (1768), I began gradually to advance from the wish to the hope, from the hope to the design, from the design to the execution, of my historical work, of whose limits and extent I had yet a very inadequate notion. The Classics, as low as Tacitus, the younger Pliny, and Juvenal, were my old and familiar companions. I insensibly plunged into the ocean of the Augustan history; and in the descending series I investigated, with my pen almost always in my hand, the original records, both Greek and Latin, from Dion Cassius to Ammianus Marcellinus, from the reign of Trajan to the last age of the Western Cæsars. The subsidiary rays of medals, and inscriptions of geography and chronology, were thrown on their proper objects; and I applied the collections of Tillet, whose inimitable accuracy almost assumes the character of genius, to fix and arrange within my reach the loose and scattered atoms of historical information. Through the darkness of the middle ages I explored my way in the Annals and antiquities of Italy of the learned Muratori; and diligently compared them with the parallel or transverse lines of Sigonius and Maffei, Baronius and Pagi, till I almost grasped the Ruins of Rome in the fourteenth century, without suspecting that this final chapter must be attained by the labour of six quartos and twenty years. Among the books which I purchased, the Theodocian Code, with the commentary of James Godefroy, must be gratefully remembered. I used it (and much I used it) as a work of history, rather than of jurisprudence: but in every light it may be considered as a full and capacious repository of the political state of the empire in the fourth and fifth centuries. As I believed, and as I still believe, that the propagation of the Gospel, and the triumph of the church, are inseparably connected with the decline of the Roman monarchy, I weighed the causes and effects of the revolution, and contrasted the narratives and apologies of the Christians themselves, with the glances of candour or enmity which the Pagans have cast on the rising sects. The Jewish and Heathen testimonies, as they are collected and illustrated by Dr. Lardner, directed, without superseding, my search of the originals; and in an ample dissertation on the miraculous darkness of the passion, I privately drew my conclusions from the silence of an unbelieving age. I have assembled the preparatory studies, directly or indirectly relative to my history; but, in strict equity, they must be spread beyond this period of my life, over the two summers (1771 and 1772) that elapsed between my father's death and my settlement in London. 2. In a free conversation with books and men, it would be endless to enumerate the names and characters of all who are introduced to our acquaintance: but in this general acquaintance we may select the degrees of friendship and esteem. According to the wise



maxim, *Multum legere potius quam multa*, I reviewed, again and again, the immortal works of the French and English, the Latin and Italian classics. My Greek studies (though less assiduous than I designed) maintained and extended my knowledge of that incomparable idiom. Homer and Xenophon were still my favourite authors; and I had almost prepared for the press an Essay on the *Cyropædia*, which, in my own judgment, is not unhappily laboured. After a certain age, the new publications of merit are the sole food of the many; and the most austere student will be often tempted to break the line, for the sake of indulging his own curiosity, and of providing the topics of fashionable currency. A more respectable motive may be assigned for the third perusal of Blackstone's Commentaries, and a copious and critical abstract of that English work was my first serious production in my native language. 3. My literary leisure was much less complete and independent than it might appear to the eye of a stranger. In the hurry of London I was destitute of books; in the solitude of Hampshire I was not master of my time. My quiet was gradually disturbed by our domestic anxiety, and I should be ashamed of my unfeeling philosophy, had I found much time or taste for study in the last fatal summer (1770) of my father's decay and dissolution.

The disembodiment of the militia at the close of the war (1763) had restored the Major (a new Cincinnatus) to a life of agriculture. His labours were useful, his pleasures innocent, his wishes moderate; and my father *seemed* to enjoy the state of happiness which is celebrated by poets and philosophers, as the most agreeable to nature, and the least accessible to fortune.

Beatus ille, qui procul negotiis  
(Ut prisca gens mortalium)  
Paterna rura bubus exercet suis,  
Solutus omni fœnore.\*

HOR. *Epod.* ii.

But the last indispensable condition, the freedom from debt, was wanting to my father's felicity; and the vanities of his youth were severely punished by the solicitude and sorrow of his declining age. The first mortgage, on my return from Lausanne, (1758), had afforded him a partial and transient relief. The annual demand of interest and allowance was a heavy deduction from his income; the militia was a source of expense, the farm in his hands was not a profitable adventure, he was loaded with the costs and damages of an obsolete law-suit; and each year multiplied the number and exhausted the patience, of his credi-

\* Like the first mortals, blest is he,  
From debts, and usury, and business free,  
With his own team who ploughs the soil,  
Which grateful once confess'd his father's toil.



tors. Under these painful circumstances, I consented to an additional mortgage, to the sale of Putney, and to every sacrifice that could alleviate his distress. But he was no longer capable of a rational effort, and his reluctant delays postponed not the evils themselves, but the remedies of those evils (*remedia malorum potius quam mala differebat*). The pangs of shame, tenderness, and self-reproach, incessantly preyed on his vitals; his constitution was broken; he lost his strength and his sight; the rapid progress of a dropsy admonished him of his end, and he sunk into the grave on the 10th of November 1770, in the sixty-fourth year of his age. A family-tradition insinuates that Mr. William Law had drawn his pupil in the light and inconstant character of *Flatus*, who is ever confident, and ever disappointed in the chace of happiness. But these constitutional failings were happily compensated by the virtues of the head and heart, by the warmest sentiments of honour and humanity. His graceful person, polite address, gentle manners, and unaffected cheerfulness, recommended him to the favour of every company; and in the change of times and opinions, his liberal spirit had long since delivered him from the zeal and prejudice of a Tory education. I submitted to the order of Nature; and my grief was soothed by the conscious satisfaction that I had discharged all the duties of filial piety.

As soon as I had paid the last solemn duties to my father, and obtained, from time and reason, a tolerable composure of mind, I began to form the plan of an independent life, most adapted to my circumstances and inclination. Yet so intricate was the net, my efforts were so awkward and feeble, that nearly two years (November 1770....October 1772) were suffered to elapse before I could disentangle myself from the management of the farm, and transfer my residence from Beriton to a house in London. During this interval I continued to divide my year between town and the country; but my new situation was brightened by hope; my stay in London was prolonged into the summer; and the uniformity of the summer was occasionally broken by visits and excursions at a distance from home. The gratification of my desires (they were not immoderate) has been seldom disappointed by the want of money or credit; my pride was never insulted by the visit of an importunate tradesman; and my transient anxiety for the past or future has been dispelled by the studious or social occupation of the present hour. My conscience does not accuse me of any act of extravagance or injustice, and the remnant of my estate affords an ample and honourable provision for my declining age. I shall not expatiate on my oeconomicall affairs, which cannot be instructive or amusing to the reader. It is a rule of prudence, as well as of politeness, to reserve such confidence for the ear of a private friend, without exposing our situation to the envy or pity

of strangers; for envy is productive of hatred, and pity borders too nearly on contempt. Yet I may believe, and even assert, that in circumstances more indigent or more wealthy, I should never have accomplished the task, or acquired the fame of an historian; that my spirit would have been broken by poverty and contempt, and that my industry might have been relaxed in the labour and luxury of a superfluous fortune.

I had now attained the first of earthly blessings, independence: I was the absolute master of my hours and actions: nor was I deceived in the hope that the establishment of my library in town would allow me to divide the day between study and society. Each year the circle of my acquaintance, the number of my dead and living companions, was enlarged. To a lover of books, the shops and sales of London present irresistible temptations; and the manufacture of my history required a various and growing stock of materials. The militia, my travels, the House of Commons, the fame of an author, contributed to multiply my connections: I was chosen a member of the fashionable clubs; and, before I left England in 1783, there were few persons of any eminence in the literary or political world to whom I was a stranger.\* It would most assuredly be in my power to amuse the reader with a gallery of portraits and a collection of anecdotes. But I have always condemned the practice of transforming a private memorial into a vehicle of satire or praise. By my own choice I passed in town the greatest part of the year; but whenever I was desirous of breathing the air of the country, I possessed an hospitable retreat at Sheffield-place in Sussex, in the family of my valuable friend Mr. Holroyd, whose character under the name of Lord Sheffield, has since been more conspicuous to the public.

No sooner was I settled in my house and library, than I undertook the composition of the first volume of my History. At the outset all was dark and doubtful; even the title of the work, the true æra of the Decline and Fall of the Empire, the limits of the introduction, the division of the chapters, and the order of the narrative; and I was often tempted to cast away the labour of seven years. The style of an author should be the image of his mind, but the choice and command of language is the fruit of exercise. Many experiments were made before I could hit the middle tone between a dull chronicle and a rhetorical decla-

\* From the mixed, though polite, company of Boodle's White's, and Brookes's, I must honourably distinguish a weekly society, which was instituted in the year 1764, and which still continues to flourish, under the title of the Literary Club. (Hawkins's Life of Johnson, p. 415. Boswell's Tour to the Hebrides, p. 97). The names of Dr. Johnson, Mr. Burke, Mr. Topham Beauclerc, Mr. Garrick, Dr. Goldsmith, Sir Joshua Reynolds, Mr. Colman, Sir William Jones, Dr. Percy, Mr. Fox, Mr. Sheridan, Mr. Adam Smith, Mr. Steevens, Mr. Dunning, Sir Joseph Banks, Dr. Warton, and his brother Mr. Thomas Warton, Dr. Burney, &c. form a large and luminous constellation of British stars.

mation: three times did I compose the first chapter, and twice the second and third, before I was tolerably satisfied with their effect. In the remainder of the way I advanced with a more equal and easy pace; but the fifteenth and sixteenth chapters have been reduced by three successive revisals, from a large volume to their present size; and they might still be compressed, without any loss of facts or sentiments. An opposite fault may be imputed to the concise and superficial narrative of the first reigns from Commodus to Alexander; a fault of which I have never heard, except from Mr. Hume in his last journey to London. Such an oracle might have been consulted and obeyed with rational devotion; but I was soon disgusted with the modest practice of reading the manuscript to my friends. Of such friends some will praise from politeness, and some will criticise from vanity. The author himself is the best judge of his own performance; no one has so deeply meditated on the subject; no one is so sincerely interested in the event.

By the friendship of Mr. (now Lord) Eliot, who had married my first cousin, I was returned at the general election for the borough of Leskeard. I took my seat at the beginning of the memorable contest between Great Britain and America, and supported, with many a sincere and silent vote, the rights, though not, perhaps, the interest, of the mother country. After a fleeting illusive hope, prudence condemned me to acquiesce in the humble station of a mute. I was not armed by Nature and education with the intrepid energy of mind and voice.

Vincentem strepitus, et natum rebus agendis.

Timidity was fortified by pride, and even the success of my pen discouraged the trial of my voice. But I assisted at the debates of a free assembly; I listened to the attack and defence of eloquence and reason; I had a near prospect of the characters, views, and passions of the first men of the age. The cause of government was ably vindicated by *Lord North*, a statesman of spotless integrity, a consummate master of debate, who could wield, with equal dexterity, the arms of reason and of ridicule. He was seated on the Treasury-bench between his Attorney and Solicitor General, the two pillars of the law and state, *magis pares quam similes*; and the minister might indulge in a short slumber, whilst he was upholden on either hand by the majestic sense of *Thurlow*, and the skilful eloquence of *Wedderburne*. From the adverse side of the house an ardent and powerful opposition was supported, by the lively declamation of *Barré*, the legal acuteness of *Dunning*, the profuse and philosophic fancy of *Burke*, and the argumentative vehemence of *Fox*, who in the conduct of a party approved himself equal to the conduct of an empire. By such men every operation of peace and war, every principle of justice or policy, every question of authority and freedom, was attacked and de-



fended; and the subject of the momentous contest was the union or separation of Great Britain and America. The eight sessions that I sat in parliament were a school of civil prudence, the first and most essential virtue of an historian.

The volume of my History, which had been somewhat delayed by the novelty and tumult of a first session, was now ready for the press. After the perilous adventure had been declined by my friend Mr. Elmsley, I agreed, upon easy terms, with Mr. Thomas Cadell, a respectable bookseller, and Mr. William Strahan, an eminent printer; and they undertook the care and risk of the publication, which derived more credit from the name of the shop than from that of the author. The last revisal of the proofs was submitted to my vigilance; and many blemishes of style, which had been invisible in the manuscript, were discovered and corrected in the printed sheet. So moderate were our hopes, that the original impression had been stinted to five hundred, till the number was doubled by the prophetic taste of Mr. Strahan. During this awful interval I was neither elated by the ambition of fame, nor depressed by the apprehension of contempt. My diligence and accuracy were attested by my own conscience. History is the most popular species of writing, since it can adapt itself to the highest or the lowest capacity. I had chosen an illustrious subject. Rome is familiar to the school-boy and the statesman; and my narrative was deduced from the last period of classical reading. I had likewise flattered myself, that an age of light and liberty would receive, without scandal, an inquiry into the human *causes* of the progress and establishment of Christianity.

I am at a loss how to describe the success of the work, without betraying the vanity of the writer. The first impression was exhausted in a few days; a second and third edition were scarcely adequate to the demand; and the bookseller's property was twice invaded by the pirates of Dublin. My book was on every table, and almost on every toilette; the historian was crowned by the taste or fashion of the day; nor was the general voice disturbed by the barking of any *profane* critic. The favour of mankind is most freely bestowed on a new acquaintance of any original merit; and the mutual surprize of the public and their favourite is productive of those warm sensibilities, which at a second meeting can no longer be rekindled. If I listened to the music of praise, I was more seriously satisfied with the approbation of my judges. The candour of Dr. Robertson embraced his disciple. A letter from Mr. Hume overpaid the labour of ten years; but I have never presumed to accept a place in the triumvirate of British historians.

That curious and original letter will amuse the reader, and his gratitude should shield my free communication from the reproach of vanity.



“ DEAR SIR,

EDINBURGH, 18th March 1776.

“ As I ran through your volume of history with great avidity and impatience, I cannot forbear discovering somewhat of the same impatience in returning you thanks for your agreeable present, and expressing the satisfaction which the performance has given me. Whether I consider the dignity of your style, the depth of your matter, or the extensiveness of your learning, I must regard the work as equally the object of esteem; and I own that if I had not previously had the happiness of your personal acquaintance, such a performance from an Englishman in our age would have given me some surprize. You may smile at this sentiment; but as it seems to me that your countrymen, for almost a whole generation, have given themselves up to barbarous and absurd faction, and have totally neglected all polite letters, I no longer expected any valuable production ever to come from them. I know it will give you pleasure (as it did me) to find that all the men of letters in this place concur in their admiration of your work, and in their anxious desire of your continuing it.

“ When I heard of your undertaking, (which was some time ago,) I own I was a little curious to see how you would extricate yourself from the subject of your two last chapters. I think you have observed a very prudent temperament; but it was impossible to treat the subject so as not to give grounds of suspicion against you, and you may expect that a clamour will arise. This, if any thing, will retard your success with the public; for in very other respect your work is calculated to be popular. But among many other marks of decline, the prevalence of superstition in England prognosticates the fall of philosophy and decay of taste; and though nobody be more capable than you to revive them, you will probably find a struggle in your first advances.

“ I see you entertain a great doubt with regard to the authenticity of the poems of Ossian. You are certainly right in so doing. It is indeed strange that any man of sense could have imagined it possible, that above twenty thousand verses, along with numberless historical facts, could have been preserved by oral tradition during fifty generations, by the rudest, perhaps, of all the European nations, the most necessitous, the most turbulent, and the most unsettled. Where a supposition is so contrary to common sense, any positive evidence of it ought never to be regarded. Men run with great avidity to give their evidence in favour of what flatters their passions and their national prejudices. You are therefore over and above indulgent to us in speaking of the matter with hesitation.

“ I must inform you that we are all very anxious to hear that you have fully collected the materials for your second volume, and that you are even considerably advanced in the composition

of it. I speak this more in the name of my friends than in my own; as I cannot expect to live so long as to see the publication of it. Your ensuing volume will be more delicate than the preceding, but I trust in your prudence for extricating you from the difficulties; and, in all events, you have courage to despise the clamour of bigots.

I am, with great regard,

Dear Sir,

Your most obedient, and most humble Servant,

DAVID HUME."

Some weeks afterwards I had the melancholy pleasure of seeing Mr. Hume in his passage through London; his body feeble, his mind firm. On the 25th of August of the same year (1776) he died, at Edinburgh, the death of a philosopher.

My second excursion to Paris was determined by the pressing invitation of M. and Madame Necker, who had visited England in the preceding summer. On my arrival I found M. Necker Director-general of the finances, in the first bloom of power and popularity. His private fortune enabled him to support a liberal establishment; and his wife, whose talents and virtues I had long admired, was admirably qualified to preside in the conversation of her table and drawing-room. As their friend, I was introduced to the best company of both sexes; to the foreign ministers of all nations, and to the first names and characters of France; who distinguished me by such marks of civility and kindness, as gratitude will not suffer me to forget, and modesty will not allow me to enumerate. The fashionable suppers often broke into the morning hours; yet I occasionally consulted the Royal Library, and that of the Abbey of St. Germain, and in the free use of their books at home, I had always reason to praise the liberality of those institutions. The society of men of letters I neither courted nor declined; but I was happy in the acquaintance of M. de Buffon, who united with a sublime genius the most amiable simplicity of mind and manners. At the table of my old friend, M. de Fonce-magne, I was involved in a dispute with the Abbé de Mably; and his jealous irascible spirit revenged itself on a work which he was incapable of reading in the original.

As I might be partial in my own cause, I shall transcribe the words of an unknown critic, observing only, that this dispute had been preceded by another on the English constitution, at the house of the Countess de Froulay, an old Jansenist lady.

"Vous étiez chez M. de Fonce-magne, mon cher Theodon, le jour que M. l'Abbé de Mably et M. Gibbon y dînerent en grande compagnie. La conversation roula presque entièrement sur l'histoire. L'Abbé étant un profond politique, la tourna sur l'administration, quand un fut au desert: et comme par caractère, par humeur, par l'habitude d'admirer Tite Live, il

“ ne prise que le système republicain, il se mit à vanter l’excel-  
 “ lence des republiques: bien persuadé que le savant Anglois  
 “ l’approuveroit en tout, et admireroit la profondeur de génie  
 “ qui avoit fait deviner tous ces avantages à un François. Mais  
 “ M. Gibbon, instruit par l’expérience des inconveniens d’un  
 “ gouvernement populaire, ne fut point du tout de son avis, et  
 “ il prit généreusement la défense du gouvernement monarchique.  
 “ L’Abbé voulut le convaincre par Tite Live, et par quelques  
 “ argumens tirés de Plutarque en faveur des Spartiates. M.  
 “ Gibbon, doué de la memoire la plus heureuse, et ayant tous  
 “ les faits presens à la pensée, domina bien-tot la conversation;  
 “ l’Abbé se facha, ils s’emporta, il dit des choses dures; l’An-  
 “ glois, conservant le phlegme de son pays, prenoit ses avanta-  
 “ ges, et pressoit l’Abbé avec d’autant plus de succès que la co-  
 “ lere le troubloit de plus en plus. La conversation s’échauffoit,  
 “ et M. de Foncemagne la rompit en se levant de table, et en  
 “ passant dans le salon, où personne ne fut tenté de la renouer.”  
*Suppliment de la Manière d’écrire l’Histoire*, p. 125, &c.

Nearly two years had elapsed between the publication of my first and the commencement of my second volume; and the causes must be assigned of this long delay. 1. After a short holiday, I indulged my curiosity in some studies of a very different nature, a course of anatomy, which was demonstrated by Doctor Hunter; and some lessons of chymistry, which were delivered by Mr. Higgins. The principles of these sciences, and a taste for books of natural history, contributed to multiply my ideas and images; and the anatomist and chymist may sometimes track me in their own snow. 2. I dived, perhaps too deeply, into the mud of the Arian controversy; and many days of reading, thinking, and writing were consumed in the pursuit of a phantom. 3. It is difficult to arrange, with order and perspicuity, the various transactions of the age of Constantine; and so much was I displeased with the first essay, that I committed to the flames above fifty sheets. 4. The six months of Paris and pleasure must be deducted from the account. But when I resumed my task I felt my improvement; I was now master of my style and subject, and while the measure of my daily performance was enlarged, I discovered less reason to cancel or correct. It has always been my practice to cast a long paragraph in a single mould, to try it by my ear, to deposit it in my memory, but to suspend the action of the pen till I had given the last polish to my work. Shall I add, that I never found my mind more vigorous, nor my composition more happy, than in the winter hurry of society and parliament?

Had I believed that the majority of English readers were so fondly attached even to the name and shadow of Christianity; had I foreseen that the pious, the timid, and the prudent, would feel, or affect to feel, with such exquisite sensibility; I might,



perhaps have softened the two invidious chapters, which would create many enemies, and conciliate few friends. But the shaft was shot, the alarm was sounded, and I could only rejoice, that if the voice of our priests was clamorous and bitter, their hands were disarmed from the powers of persecution. I adhered to the wise resolution of trusting myself and my writings to the candour of the public, till Mr. Davies of Oxford presumed to attack, not the faith, but the fidelity, of the historian. *My Vindication*, expressive of less anger than contempt, amused for a moment the busy and idle metropolis; and the most rational part of the laity, and even of the clergy, appear to have been satisfied of my innocence and accuracy. I would not print this *Vindication* in quarto, lest it should be bound and preserved with the history itself. At the distance of twelve years, I calmly affirm my judgment of Davies, Chelsum, &c. A victory over such antagonists was a sufficient humiliation. They, however, were rewarded in this world. Poor Chelsum was indeed neglected; and I dare not boast the making Dr. Watson a bishop; he is a prelate of a large mind and liberal spirit: but I enjoyed the pleasure of giving a Royal pension to Mr. Davies, and of collating Dr. Apthorpe to an archiepiscopal living. Their success encouraged the zeal of Taylor the Arian, and Milner the Methodist, with many others, whom it would be difficult to remember, and tedious to rehearse. The list of my adversaries, however, was graced with the more respectable names of Dr. Priestley, Sir David Dalrymple, and Dr. White; and every polemic, of either university, discharged his sermon or pamphlet against the impenetrable silence of the Roman historian. In his *History of the Corruptions of Christianity*, Dr. Priestley threw down his two gauntlets to Bishop Hurd and Mr. Gibbon. I declined the challenge in a letter, exhorting my opponent to enlighten the world by his philosophical discoveries, and to remember that the merit of his predecessor Servetus is now reduced to a single passage, which indicates the smaller circulation of the blood through the lungs, from and to the heart. Instead of listening to this friendly advice, the dauntless philosopher of Birmingham continued to fire away his double battery against those who believed too little, and those who believed too much. *From my* replies he has nothing to hope or fear: but his Socinian shield has repeatedly been pierced by the spear of Horsley, and his trumpet of sedition may at length awaken the magistrates of a free country.

The profession and rank of Sir David Dalrymple (now a Lord of Session) has given a more decent colour to his style. But he scrutinized each separate passage of the two chapters with the dry minuteness of a special pleader; and as he was always solicitous to make, he may have succeeded sometimes in finding, a flaw. In his *Annals of Scotland*, he has shewn himself a diligent collector and an accurate critic.



I have praised, and I still praise, the eloquent sermons which were preached in St. Mary's pulpit at Oxford by Dr. White. If he assaulted me with some degree of illiberal acrimony, in such a place, and before such an audience, he was obliged to speak the language of the country. I smiled at a passage in one of his private letters to Mr. Badcock; "The part where we encounter "Gibbon must be brilliant and striking."

In a sermon preached before the university of Cambridge, Dr. Edwards complimented a work, "which can only perish with "the language itself;" and esteems the author a formidable enemy. He is, indeed, astonished that more learning and ingenuity has not been shewn in the defence of Israel; that the prelates and dignitaries of the church (alas, good man!) did not vie with each other, whose stone should sink the deepest in the forehead of this Goliath.

"But the force of truth will oblige us to confess, that in the "attacks which have been levelled against our sceptical historian, "we can discover but slender traces of profound and exquisite "erudition, of solid criticism and accurate investigation; but we "are too frequently disgusted by vague and inconclusive reasoning; by unseasonable banter and senseless witticisms; by im-bittered bigotry and enthusiastic jargon; by futile cavils and "illiberal invectives. Proud and elated by the weakness of his "antagonists, he condescends not to handle the sword of controversy."

Let me frankly own that I was startled at the first discharge of ecclesiastical ordnance: but as soon as I found that this empty noise was mischievous only in the intention, my fear was converted into indignation; and every feeling of indignation or curiosity has long since subsided in pure and placid indifference.

The prosecution of my history was soon afterwards checked by another controversy of a very different kind. At the request of the Lord Chancellor, and of Lord Weymouth, then Secretary of State, I vindicated, against the French manifesto, the justice of the British arms. The whole correspondence of Lord Stormont, our late ambassador at Paris, was submitted to my inspection, and the *Memoire Justificatif*, which I composed in French, was first approved by the Cabinet Ministers, and then delivered as a state paper to the courts of Europe. The style and manner are praised by Beaumarchais himself, who, in his private quarrel, attempted a reply; but he flatters me, by ascribing the memoir to Lord Stormont; and the grossness of his invective betrays the loss of temper and of wit; he acknowledged, that *le style ne seroit pas sans grace, ni la logique sans justesse*, &c. if the facts were true which he undertakes to disprove. For these facts my credit is not pledged; I spoke as a lawyer from my brief. But the veracity of Beaumarchais may be estimated from the assertion that France, by the treaty of Paris (1763,) was limited

to a certain number of ships of war. On the application of the Duke of Choiseul, he was obliged to retract this daring falsehood.

Among the honourable connections which I had formed, I may justly be proud of the friendship of Mr. Wedderburne, at that time Attorney General, who now illustrates the title of Lord Loughborough, and the office of Chief Justice of the Common Pleas. By his strong recommendation, and the favourable disposition of Lord North, I was appointed one of the Lords Commissioners of Trade and Plantations; and my private income was enlarged by a clear addition of between seven and eight hundred pounds a-year. The fancy of an hostile orator may paint, in the strong colours of ridicule, "the perpetual virtual adjournment, "and the unbroken sitting vacation of the Board of Trade."\* But it must be allowed that our duty was not intolerably severe, and that I enjoyed many days and weeks of repose, without being called away from the library to the office. My acceptance of a place provoked some of the leaders of opposition, with whom I had lived in habits of intimacy; and I was most unjustly accused of deserting a party, in which I had never inlisted.†

\* I can never forget the delight with which that diffusive and ingenious orator, Mr. Burke, was heard by all sides of the house, and even by those whose existence he proscribed. (See Mr. Burke's speech on the Bill of Reform, p. 72...80.) The Lords of Trade blushed at their insignificance, and Mr. Eden's appeal to the two thousand five hundred volumes of our Reports, served only to excite a general laugh. I take this opportunity of certifying the correctness of Mr. Burke's printed speeches, which I have heard and read.

† *From* EDWARD GIBBON, esq. to ..... esq.

DEAR SIR,

2d July, 1779.

Yesterday I received a very interesting communication from my friend, the Attorney General, whose kind and honourable behaviour towards me I must always remember with the highest gratitude. He informed me that, in consequence of an arrangement, a place at the Board of Trade was reserved for me, and that as soon as I signified my acceptance of it, he was satisfied no farther difficulties would arise. My answer to him was sincere and explicit. I told him that I was far from approving all the past measures of the administration, even some of those in which I myself had silently concurred; that I saw, with the rest of the world, many capital defects in the characters of some of the present ministers, and was sorry that in so alarming a situation of public affairs, the country had not the assistance of several able and honest men who are now in opposition. But that I had not formed with any of those persons in opposition any engagements or connections which could in the least restrain or affect my parliamentary conduct; that I could not discover among them such superior advantages, either of measures or of abilities, as could make me consider it as a duty to attach myself to their cause; and that I clearly understood, from the public and private language of ....., one of their leaders, that in the actual state of the country, he himself was seriously of opinion that opposition could not tend to any good purpose, and might be productive of much mischief; that for those reasons, I saw no objections which could prevent me from accepting an office under the present government, and that I was ready to take a step which I found to be consistent both with my interest and my honour.

It must now be decided, whether I may continue to live in England, or whether I must soon withdraw myself into a kind of philosophical exile in Switzerland. My father left his affairs in a state of embarrassment, and even of distress. My attempts to dispose of a part of my landed property have hitherto been disappointed, and are

The aspect of the next session of parliament was stormy and perilous; county meetings, petitions, and committees of correspondence, announced the public discontent; and instead of voting with a triumphant majority, the friends of government were often exposed to a struggle, and sometimes to a defeat. The House of Commons adopted Mr. Dunning's motion, "That the influence of the Crown had increased, was increasing, and ought to be diminished:" and Mr. Burke's bill of reform was framed with skill, introduced with eloquence, and supported by numbers. Our late president, the American Secretary of State, very narrowly escaped the sentence of proscription; but the unfortunate Board of Trade was abolished in the committee by a small majority (207 to 199) of eight votes. The storm, however, blew over for a time; a large defection of country gentleman eluded the sanguine hopes of the patriots: the Lords of Trade were revived; administration recovered their strength and spirit; and the flames of London, which were kindled by a mischievous madman, admonished all thinking men of the danger of an appeal to the people. In the premature dissolution which followed this session of parliament I lost my seat. Mr. Elliot was now deeply engaged in the measures of opposition, and the electors of Leskeard\* are commonly of the same opinion as Mr. Elliot.

In this interval of my senatorial life, I published the second and third volumes of the *Decline and Fall*. My ecclesiastical history still breathed the same spirit of freedom; but protestant zeal is more indifferent to the characters and controversies of the fourth and fifth centuries. My obstinate silence had damped the ardour of the polemics. Dr. Watson, the most candid of my adversaries, assured me that he had no thoughts of renewing the attack, and my impartial balance of the virtues and vices of Julian was generally praised. This truce was interrupted only by some animadversions of the Catholics of Italy, and by some angry letters of Mr. Travis, who made me personally responsible for condemning, with the best critics, the spurious text of the three heavenly witnesses.

The piety or prudence of my Italian translator has provided an antidote against the poison of his original. The 5th and 7th volumes are armed with five letters from an anonymous divine to his friends, Foothed and Kirk, two English students at Rome; and this meritorious service is commended by Monsignor Stonor, a prelate of the same nation, who discovers much venom in the *fluid* and nervous style of Gibbon. The critical essay at the end

not likely at present to be more successful: and my plan of expense though moderate in itself, deserves the name of extravagance, since it exceeds my real income. The addition of the salary which is now offered will make my situation perfectly easy; but I hope you will do me the justice to believe that my mind could not be so, unless I were satisfied of the rectitude of my own conduct.

\* The borough which Mr. Gibbon had represented in parliament.



of the third volume was furnished by the Abbate Nicola Spedalieri, whose zeal has gradually swelled to a more solid confutation in two quarto volumes....Shall I be excused for not having read them?

The brutal insolence of Mr. Travis's challenge can only be excused by the absence of learning, judgment, and humanity; and to that excuse he has the fairest or foulest pretension. Compared with Archdeacon Travis, Chelsum and Davies assume the title of respectable enemies.

The bigotted advocate of popes and monks may be turned over even to the bigots of Oxford; and the wretched Travis still smarts under the lash of the merciless Porson. I consider Mr. Porson's answer to Archdeacon Travis as the most acute and accurate piece of criticism which has appeared since the days of Bentley. His strictures are founded in argument, enriched with learning, and enlivened with wit; and his adversary neither deserves nor finds any quarter at his hands. The evidence of the three heavenly witnesses would now be rejected in any court of justice: but prejudice is blind, authority is deaf, and our vulgar bibles will ever be polluted by this spurious text, "*sedet æternumque sedebit.*" The more learned ecclesiastics will indeed have the secret satisfaction of reprobating in the closet what they read in the church.

I perceived, and without surprise, the coldness and even prejudice of the town; nor could a whisper escape my ear, that, in the judgment of many readers, my continuation was much inferior to the original attempts. An author who cannot ascend will always appear to sink: envy was now prepared for my reception, and the zeal of my religious, was fortified by the motive of my political enemies. Bishop Newton, in writing his own life, was at full liberty to declare how much he himself and two eminent brethren were disgusted by Mr. G.'s prolixity, tediousness, and affectation. But the old man should not have indulged his zeal in a false and feeble charge against the historian,\* who had

\* *Extract from Mr. GIBBON's Common Place Book.*

Thomas Newton, Bishop of Bristol and Dean of St. Paul's, was born at Litchfield on the 21st of December 1703, O. S. (1st January 1704, N. S.), and died the 14th of February 1782, in the 79th year of his age. A few days before his death he finished the memoirs of his own life, which have been prefixed to an edition of his posthumous works, first published in quarto, and since (1787) re-published in six volumes octavo.

P. 173, 174, Some books were published in 1781, which employed some of the Bishop's leisure hours, and during his illness. Mr. Gibbon's *History of the Decline and Fall of the Roman Empire* he read throughout, but it by no means answered his expectation; for he found it rather a prolix and tedious performance, his matter uninteresting, and his style affected; his testimonies not to be depended upon, and his frequent scoffs at religion offensive to every sober mind. He had before been convicted of making false quotations, which should have taught him more prudence and caution. But, without examining his authorities, there is one which must necessarily strike every man who has read Dr. Burnet's *Treatise de Statu Mortuorum*.



faithfully and even cautiously rendered Dr. Burnet's meaning by the alternative of sleep or repose. That philosophic divine supposes, that, in the period between death and the resurrection, human souls exist without a body, endowed with internal consciousness, but destitute of all active or passive connection with the external world. "Secundum communem dictionem sacræ scripturæ, mors dicitur somnus, et morientes dicuntur *abdomire*, quod innuere mihi videtur statum mortis esse statum quietis, silentii, et *αεργασίας*." *De Statu Mortuorum*, ch. v. p. 98.)

I was however encouraged by some domestic and foreign testimonies of applause; and the second and third volumes insensibly rose in sale and reputation to a level with the first. But the public is seldom wrong; and I am inclined to believe that, especially in the beginning, they are more prolix and less entertaining than the first: my efforts had not been relaxed by success, and I had rather deviated into the opposite fault of minute and superfluous diligence. On the Continent, my name and writings were slowly diffused: a French translation of the first volume had disappointed the booksellers of Paris; and a passage in the third was construed as a personal reflection on the reigning monarch.\*

In vol. iii. p. 99. Mr. G. has the following note:.... "Burnet (*de S. M.* p. 56...84.) "collects the opinions of the Fathers, as far as they assert the sleep or repose of human souls till the day of judgment. He afterwards exposes (p. 91.) the inconveniences which must arise if they possessed a more active and sensible existence. "Who would not from hence infer that Dr. B. was an advocate for the sleep or insensible existence of the soul after death? whereas his doctrine is directly the contrary. He has employed some chapters in treating of the state of human souls in the interval between death and the resurrection; and after various proofs from reason, from scripture, and the Fathers, his conclusions are, that human souls exist after their separation from the body, that they are in a good or evil state according to their good or ill behaviour, but that neither their happiness nor their misery will be complete or perfect before the day of judgment. His argumentation is thus summed up at the end of the 4th chapter.... *Ex quibus constat primo, animas superesse extincto corpore; secundo, bonas bene, malas male se habituras; tertio, nec illis summam felicitatem, nec his summam miseriam, accessuram esse ante diem judicii.*" (The bishop's reading the whole was a greater compliment to the work than was paid to it by two of the most eminent of his brethren for their learning and station. The one entered upon it, but was soon wearied, and laid it aside in disgust: the other returned it upon the bookseller's hands; and it is said that Mr. G. himself happened unluckily to be in the shop at the same time.)

Does the Bishop comply with his own precept in the next page? (p. 175.) "Old age should lenify, should soften men's manners, and make them more mild and gentle; but often has the contrary effect, hardens their hearts, and makes them more sour and crabbed."...He is speaking of Dr. Johnson.

Have I ever insinuated that preferment-hunting is the great occupation of an ecclesiastical life? (*Memoirs* passim); that a minister's influence and a bishop's patronage are sometimes pledged eleven deep? (p. 151.) that a prebendary considers the audit week as the better part of the year? (p. 127.) or that the most eminent of priests, the pope himself, would change their religion, if any thing better could be offered them? (p. 56.) Such things are more than insinuated in the Bishop's Life, which afforded some scandal to the church, and some diversion to the profane laity.

\* It may not be generally known that Louis the Sixteenth is a great reader, and

Before I could apply for a seat at the general election the list was already full; but Lord North's promise was sincere, his recommendation was effectual, and I was soon chosen on a vacancy for the borough of Lymington, in Hampshire. In the first session of the new parliament, administration stood their ground; their final overthrow was reserved for the second. The American war had once been the favourite of the country: the pride of England was irritated by the resistance of her colonies, and the executive power was driven by national clamour into the most vigorous and coercive measures. But the length of a fruitless contest, the loss of armies, the accumulation of debt and taxes, and the hostile confederacy of France, Spain, and Holland, indisposed the public to the American war, and the persons by whom it was conducted; the representatives of the people, followed, at a slow distance the changes of their opinion; and the ministers who refused to bend, were broken by the tempest. As soon as Lord North had lost, or was about to lose, a majority in the House of Commons, he surrendered his office, and retired to a private station, with the tranquil assurance of a clear conscience and a cheerful temper: the old fabric was dissolved, and the posts of government were occupied by the victorious and veteran troops of opposition. The lords of trade were not immediately dismissed, but the board itself was abolished by Mr. Burke's bill, which decency had compelled the patriots to revive; and I was stripped of a convenient salary, after having enjoyed it about three years.

So flexible is the title of my History, that the final æra might be fixed at my own choice; and I long hesitated whether I should be content with the three volumes, the fall of the Western empire, which fulfilled my first engagement with the public. In this interval of suspense, nearly a twelvemonth, I returned by a natural impulse to the Greek authors of antiquity: I read with new pleasure the Iliad and the Odyssey, the Histories of Herodotus, Thucydides, and Xenophon, a large portion of the tragic and comic theatre of Athens, and many interesting dialogues of the Socratic school. Yet in the luxury of freedom I began to wish for the daily task, the active pursuit, which gave a value to every book, and an object to every inquiry: the preface of a new edition announced my design, and I dropped without reluctance from the age of Plato to that of Justinian. The original texts of Procopius and Agathias supplied the events and even the characters of his reign: but a laborious winter was devoted to the

a reader of English books. On perusing a passage of my History which seems to compare him to Arcadius or Honorius, he expressed his resentment to the Prince of B\*\*\*, from whom the intelligence was conveyed to me. I shall neither disclaim the allusion, nor examine the likeness; but the situation of the late King of France excludes all suspicion of flattery; and I am ready to declare that the concluding observations of my third volume were written before his accession to the throne.

Codes, the Pandects, and the modern interpreters, before I presumed to form an abstract of the civil law. My skill was improved by practice, my diligence perhaps was quickened by the loss of office; and, excepting the last chapter, I had finished the fourth volume before I sought a retreat on the banks of the Lemman Lake.

It is not the purpose of this narrative to expatiate on the public or secret history of the times: the schism which followed the death of the Marquis of Rockingham, the appointment of the Earl of Shelburne, the resignation of Mr. Fox, and his famous coalition with Lord North. But I may assert, with some degree of assurance, that in their political conflict those great antagonists had never felt any personal animosity to each other, that their reconciliation was easy and sincere, and that their friendship has never been clouded by the shadow of suspicion or jealousy. The most violent or venal of their respective followers embraced this fair occasion of revolt, but their alliance still commanded a majority in the House of Commons; the peace was censured, Lord Shelburne resigned, and the two friends knelt on the same cushion to take the oath of secretary of state. From a principle of gratitude I adhered to the coalition: my vote was counted in the day of battle, but I was overlooked in the division of the spoil. There were many claimants more deserving and importunate than myself; the board of trade could not be restored; and, while the list of places was curtailed, the number of candidates was doubled. An easy dismissal to a secure seat at the board of customs or excise was promised on the first vacancy: but the chance was distant and doubtful; nor could I solicit with much ardour an ignoble servitude, which would have robbed me of the most valuable of my studious hours: at the same time the tumult of London, and the attendance on parliament, were grown more irksome; and, without some additional income, I could not long or prudently maintain the stile of expense to which I was accustomed.

From my early acquaintance with Lausanne I had always cherished a secret wish, that the school of my youth might become the retreat of my declining age. A moderate fortune would secure the blessings of ease, leisure, and independence: the country, the people, the manners, the language, were congenial to my taste; and I might indulge the hope of passing some years in the domestic society of a friend. After travelling with several English,\* Mr. Deyerdun was now settled at home, in a pleasant habitation, the gift of his deceased aunt: we had long been separated, we had long been silent; yet in my first letter I exposed, with the most perfect confidence, my situation, my sentiments,

\* Sir Richard Worsley, Lord Chesterfield, Broderick Lord Middleton, and Mr. Hume, brother to Sir Abraham.



and my designs. His immediate answer was a warm and joyful acceptance: the picture of our future life provoked my impatience; and the terms of arrangement were short and simple, as he possessed the property, and I undertook the expense of our common house. Before I could break my English chain, it was incumbent on me to struggle with the feelings of my heart, the indolence of my temper, and the opinion of the world, which unanimously condemned this voluntary banishment. In the disposal of my effects, the library, a sacred deposit, was alone excepted: as my post-chaise moved over Westminster bridge I bid a long farewell to the "*fumum et opes strepitumq; Romæ.*" My journey by the direct road through France was not attended with any accident, and I arrived at Lausanne nearly twenty years after my second departure. Within less than three months the coalition struck on some hidden rocks: had I remained on board, I should have perished in the general shipwreck.

Since my establishment at Lausanne, more than seven years have elapsed; and if every day has not been equally soft and serene, not a day, not a moment, has occurred in which I have repented of my choice. During my absence, a long portion of human life, many changes had happened: my elder acquaintance had left the stage; virgins were ripened into matrons, and children were grown to the age of manhood. But the same manners were transmitted from one generation to another: my friend alone was an inestimable treasure; my name was not totally forgotten, and all were ambitious to welcome the arrival of a stranger and the return of a fellow-citizen. The first winter was given to a general embrace, without any nice discrimination of persons and characters. After a more regular settlement, a more accurate survey, I discovered three solid and permanent benefits of my new situation. 1. My personal freedom had been somewhat impaired by the House of Commons and the Board of Trade; but I was now delivered from the chain of duty and dependence, from the hopes and fears of political adventure: my sober mind was no longer intoxicated by the fumes of party, and I rejoiced in my escape, as often as I read of the midnight debates which preceded the dissolution of parliament. 2. My English economy had been that of a solitary bachelor, who might afford some occasional dinners. In Switzerland I enjoyed at every meal, at every hour, the free and pleasant conversation of the friend of my youth; and my daily table was always provided for the reception of one or two extraordinary guests. Our importance in society is less a positive than a relative weight: in London I was lost in the crowd; I ranked with the first families of Lausanne, and my style of prudent expense enabled me to maintain a fair balance of reciprocal civilities. 3. Instead of a small house between a street and a stable-yard, I began to occupy a spacious and convenient mansion, conveyed on the north side with the



city, and open on the south to a beautiful and boundless horizon. A garden of four acres had been laid out by the taste of Mr. Deyverdun: from the garden a rich scenery of meadows and vineyards descends to the Lemane Lake, and the prospect far beyond the Lake is crowned by the stupendous mountains of Savoy. My books and my acquaintance had been first united in London; but this happy position of my library in town and country was finally reserved for Lausanne. Possessed of every comfort in this triple alliance, I could not be tempted to change my habitation with the changes of the seasons.

My friends had been kindly apprehensive that I should not be able to exist in a Swiss town at the foot of the Alps, after having so long conversed with the first men of the first cities of the world. Such lofty connections may attract the curious, and gratify the vain; but I am too modest, or too proud, to rate my own value by that of my associates; and whatsoever may be the fame of learning or genius; experience has shewn me that the cheaper qualifications of politeness and good sense are of more useful currency in the commerce of life. By many, conversation is esteemed as a theatre or a school; but, after the morning has been occupied by the labours of the library, I wish to unbend rather than to exercise my mind; and in the interval between tea and supper I am far from disdaining the innocent amusement of a game at cards. Lausanne is peopled by a numerous gentry, whose companionable idleness is seldom disturbed by the pursuits of avarice or ambition: the women, though confined to a domestic education, are endowed for the most part with more taste and knowledge than their husbands and brothers; but the decent freedom of both sexes is equally remote from the extremes of simplicity and refinement. I shall add as a misfortune rather than a merit, the situation and beauty of the Pays de Vaud, the long habits of the English, the medical reputation of Dr. Tissot, and the fashion of viewing the mountains and *Glaciers*, have opened us on all sides to the incursions of foreigners. The visits of Mr. and Madame Necker, of Prince Henry of Prussia, and of Mr. Fox, may form some pleasing exceptions; but, in general, Lausanne has appeared most agreeable in my eyes, when we have been abandoned to our own society. I had frequently seen Mr. Necker, in the summer of 1784, at a country house near Lausanne, where he composed his Treatise on the Administration of the Finances. I have since, in October 1790, visited him in his present residence, the castle and barony of Copet, near Geneva. Of the merits and measures of that statesman various opinions may be entertained; but all impartial men must agree in their esteem of his integrity and patriotism.

In the month of August 1784, Prince Henry of Prussia, in his way to Paris, passed three days at Lausanne. His military con-

duct has been praised by professional men; his character has been vilified by the wit and malice of a dæmon;\* but I was flattered by his affability, and entertained by his conversation.

In his tour of Switzerland (September 1788) Mr. Fox gave me two days of free and private society. He seemed to feel, and even to envy, the happiness of my situation; while I admired the powers of a superior man, as they are blended in his attractive character with the softness and simplicity of a child. Perhaps no human being was ever more perfectly exempt from the taint of malevolence, vanity, or falsehood.

My transmigration from London to Lausanne could not be effected without interrupting the course of my historical labours. The hurry of my departure, the joy of my arrival, the delay of my tools, suspended their progress; and a full twelvemonth was lost before I could resume the thread of regular and daily industry. A number of books most requisite and least common had been previously selected; the academical library of Lausanne, which I could use as my own, contained at least the fathers and councils; and I have derived some occasional succour from the public collections of Berne and Geneva. The fourth volume was soon terminated, by an abstract of the controversies of the Incarnation, which the learned Dr. Prideaux was apprehensive of exposing to profane eyes. It had been the original design of the learned Dean Prideaux to write the history of the ruin of the Eastern Church. In this work it would have been necessary, not only to unravel all those controversies which the Christians made about the hypostatical union, but also to unfold all the niceties and subtle notions which each sect entertained concerning it. The pious historian was apprehensive of exposing that incomprehensible mystery to the cavils and objections of unbelievers; and he durst not, "seeing the nature of this book, venture it abroad in so wanton and lewd an age."\*

In the fifth and sixth volumes the revolutions of the empire and the world are most rapid, various and instructive; and the Greek or Roman historians are checked by the hostile narratives of the barbarians of the East and the West.†

It was not till after many designs, and many trials, that I preferred, as I still prefer, the method of grouping my picture by nations; and the seeming neglect of chronological order is surely compensated by the superior merits of interest and perspicuity. The style of the first volume is, in my opinion, somewhat crude and elaborate; in the second and third it is ripened into ease, cor-

\* *Memoire Secret de la Cour de Berlin.*

\* See preface to the *Life of Mahomet*, p. 10, 11.

† I have followed the judicious precept of the Abbé de Mably, (*Manière d'écrire l'Histoire*, p. 110.) who advises the historian not to dwell too minutely on the decay of the eastern empire; but to consider the barbarian conquerors as a more worthy subject of his narrative. "*Fas est et ab hoste doceri.*"

rectness, and numbers; but in the three last I may have been seduced by the facility of my pen, and the constant habit of speaking one language and writing another may have infused some mixture of Gallic idioms. Happily for my eyes, I have always closed my studies with the day, and commonly with the morning; and a long, but temperate, labour has been accomplished, without fatiguing either the mind or body; but when I computed the remainder of my time and my task, it was apparent that, according to the season of publication, the delay of a month would be productive of that of a year. I was now straining for the goal, and in the last winter many evenings were borrowed from the social pleasures of Lausanne. I could now wish that a pause, an interval, had been allowed for a serious revisal.

I have presumed to mark the moment of conception: I shall now commemorate the hour of my final deliverance. It was on the day, or rather night, of the 27th of June 1787, between the hours of eleven and twelve, that I wrote the last lines of the last page, in a summer-house in my garden. After laying down my pen, I took several turns in a *berceau*, or covered walk of acacias, which commands a prospect of the country, the lake, and the mountains. The air was temperate, the sky was serene, the silver orb of the moon was reflected from the waters, and all nature was silent. I will not dissemble the first emotions of joy on the recovery of my freedom, and, perhaps, the establishment of my fame. But my pride was soon humbled, and a sober melancholy was spread over my mind, by the idea that I had taken an everlasting leave of an old and agreeable companion, and that whatsoever might be the future date of my History, the life of the historian must be short and precarious. I will add two facts, which have seldom occurred in the composition of six, or at least of five, quartos. 1. My first rough manuscript, without any intermediate copy, has been sent to the press. 2. Not a sheet has been seen by any human eyes, except those of the author and the printer: the faults and the merits are exclusively my own.\*

I cannot help recollecting a much more extraordinary fact, which is affirmed of himself by Retif de la Bretonne, a voluminous and original writer of French novels. He laboured, and may still labour, in the humble office of corrector to a printing house; but this office enabled him to transport an entire vo-

\* *Extract from Mr. GIBBON'S Common-place Book*

|                                                                             |   |                                                |
|-----------------------------------------------------------------------------|---|------------------------------------------------|
| The IVth Volume of the History of the Decline and Fall of the Roman Empire, | } | begun March 1st. 1782....ended June 1784.      |
| The Vth Volume, - - -                                                       |   | begun July 1784...ended May 1st. 1786.         |
| The VIth Volume, - - -                                                      |   | begun May 18th, 1786....ended June 27th, 1787. |

These three volumes were sent to press August 15th, 1787, and the whole impression was concluded April following.



lume from his mind to the press: and his work was given to the public without ever having been written with a pen.

After a quiet residence of four years, during which I had never moved ten miles from Lausanne, it was not without some reluctance and terror that I undertook, in a journey of two hundred leagues, to cross the mountains and the sea. Yet this formidable adventure was achieved without danger or fatigue; and at the end of a fortnight I found myself in Lord Sheffield's house and library, safe, happy, and at home. The character of my friend (Mr. Holroyd) had recommended him to a seat in parliament for Coventry, the command of a regiment of light dragoons, and an Irish peerage. The sense and spirit of his political writings have decided the public opinion on the great questions of our commercial interest with America and Ireland.\*

The sale of his *Observations on the American States* was diffusive, their effect beneficial; the Navigation Act, the palladium of Britain, was defended, and perhaps saved, by his pen; and he proves, by the weight of fact and argument, that the mother-country may survive and flourish after the loss of America. My friend has never cultivated the arts of composition; but his materials are copious and correct, and he leaves on his paper the clear impression of an active and vigorous mind. His "*Observations on the Trade, Manufactures, and present State of Ireland*," were intended to guide the industry, to correct the the prejudices, and to assuage the passions of a country which seemed to forget that she could be free and prosperous only by a friendly connection with Great Britain. The concluding observations are written with so much ease and spirit, that they may be read by those who are the least interested in the subject.

He fell (in 1784) with the unpopular coalition; but his merit has been acknowledged at the last general election, 1790, by the honourable invitation and free choice of the city of Bristol.... During the whole time of my residence in England I was entertained at Sheffield-Place and in Downing-Street by his hospitable kindness; and the most pleasant period was that which I passed in the domestic society of the family. In the larger circle of the metropolis I observed the country and the inhabitants with the knowledge, and without the prejudices, of an Englishman; but I rejoiced in the apparent increase of wealth and prosperity, which might be fairly divided between the spirit of the nation and the wisdom of the minister. All party-resentment was now lost in oblivion: since I was no man's rival, no man was my enemy. I felt the dignity of independence, and as I asked no more, I was satisfied with the general civilities of the world. The house in London which I frequented with most pleasure

\* *Observations on the Commerce of the American States*, by John Lord Sheffield, the 6th edition, London, 1784, in octavo.



and assiduity was that of Lord North. After the loss of power and of sight, he was still happy in himself and his friends; and my public tribute of gratitude and esteem could no longer be suspected of any interested motive. Before my departure from England, I was present at the august spectacle of Mr. Hasting's trial in Westminster Hall. It is not my province to absolve or condemn the Governor of India; but Mr. Sheridan's eloquence demanded my applause; nor could I hear without emotion the personal compliment which he paid me in the presence of the British nation.\*

From this display of genius, which blazed four successive days, I shall stoop to a very mechanical circumstance. As I was waiting in the manager's box, I had the curiosity to inquire of the short-hand writer, how many words a ready and rapid orator might pronounce in an hour? From 7000 to 7500 was his answer. The medium of 7200 will afford 120 words in a minute, and two words in each second. But this computation will only apply to the English language.

As the publication of my three last volumes was the principal object, so it was the first care of my English journey. The previous arrangements with the bookseller and the printer were settled in my passage through London, and the proofs, which I returned more correct, were transmitted every post from the press to Sheffield-Place. The length of the operation, and the leisure of the country, allowed some time to review my manuscript. Several rare and useful books, the *Assises de Jerusalem*, *Ramusius de Bello C. Pæro*, the Greek Acts of the Synod of Florence, the *Statuta Urbis Romæ*, &c. were procured, and introduced in their proper places the supplements which they afforded. The impression of the fourth volume had consumed three months. Our common interest required that we should move with a quicker pace; and Mr. Strahan fulfilled his engagement, which few printers could sustain, of delivering every week three thousand copies of nine sheets. The day of publication was, however, delayed, that it might coincide with the fifty-first anniversary of my own birth-day; the double festival was celebrated by a cheerful literary dinner at Mr. Cadell's house; and I seemed to blush while they read an elegant compliment from Mr. Hayley,†

\* He said the facts that made up the volume of narrative were unparalleled in atrociousness, and that nothing equal in criminality was to be traced, either in ancient or modern history, in the correct periods of Tacitus or the luminous page of Gibbon. *Morning Chronicle*, June 14, 1788.

† OCCASIONAL STANZAS, by Mr. HAYLEY, read after the Dinner at Mr. CADELL'S, May 8, 1788; being the Day of the Publication of the Three last Volumes of Mr. GIBBON'S History, and his Birth-day.

GENII of ENGLAND, and of ROME!  
In mutual triumph here assume  
The honors each may claim!

whose poetical talents had more than once been employed in the praise of his friend. Before Mr. Hayley inscribed with my name his epistles on history, I was not acquainted with that amiable man and elegant poet. He afterwards thanked me in verse for my second and third volumes;\* and in the summer

This social scene with smiles survey!  
And consecrate the festive day  
To Friendship and to Fame!

Enough, by Desolation's tide,  
With anguish and indignant pride,  
Has ROME bewail'd her fate;  
And mourn'd that Time, in Havoc's hour,  
Defac'd each monument, of power  
To speak her truly great:

O'er maim'd POLYBIUS, just and sage,  
O'er Livy's mutilated page,  
How deep was her regret!  
Touch'd by this Queen, in ruin grand,  
See! Glory, by an English hand,  
Now pays a mighty debt:

Lo! sacred to the ROMAN Name,  
And rais'd, like ROME's immortal Fame,  
By Genius and by Toil,  
The splendid Work is crown'd to-day,  
On which Oblivion ne'er shall prey,  
Nor Envy make her spoil!

ENGLAND, exult! and view not now  
With jealous glance each nation's brow  
Where Hist'ry's palm has spread!  
In every path of liberal art,  
Thy Sons to prime distinction start,  
And no superior dread.

Science for Thee a NEWTON rais'd;  
For thy renown a SHAKSPEARE blaz'd,  
Lord of the drama's sphere!  
In different fields to equal praise  
See Hist'ry now thy GIBBON raise  
To shine without a peer!

Eager to honor living worth,  
And bless to-day the double birth,  
That proudest joy may claim,  
Let artless Truth this homage pay,  
And consecrate the festive day  
To Friendship and to Fame!

\* SONNET to EDWARD GIBBON, esq.

*On the Publication of his Second and Third Volumes, 1781.*

WITH proud delight th' imperial founder gaz'd  
On the new beauty of his second Rome,  
When on his eager eye rich temples blaz'd,  
And his fair city rose in youthful bloom:

of 1781, the Roman Eagle\* (a proud title) accepted the invitation of the English Sparrow, who chirped in the groves of Earham, near Chichester. As most of the former purchasers were naturally desirous of completing their sets, the sale of the quarto edition was quick and easy; and an octavo size was printed, to satisfy at a cheaper rate the public demand. The conclusion of my work was generally read, and variously judged. The style has been exposed to much academical criticism; a religious clamour was revived, and the reproach of indecency has been loud-

A pride more noble may thy heart assume,  
 O GIBBON! gazing on thy growing work,  
 In which, constructed for a happier doom,  
 No hasty marks of vain ambition lurk;  
 Thou may'st deride both Time's destructive sway,  
 And baser Envy's beauty-mangling dirk;  
 Thy gorgeous fabric, plann'd with wise delay,  
 Shall baffle foes more savage than the Turk;  
 As ages multiply, its fame shall rise,  
 And earth must perish ere its splendour dies.

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\* A CARD of INVITATION to Mr. GIBBON at *Brighthelmstone*, 1781.

AN English sparrow, pert and free,  
 Who chirps beneath his native tree,  
 Hearing the Roman eagle's near,  
 And feeling more respect than fear,  
 Thus, with united love and awe.  
 Invites him to his shed of straw.  
 Tho' he is but a twittering sparrow,  
 The field he hops in rather narrow,  
 When nobler plumes attract his view  
 He ever pays them homage due,  
 He looks with reverential wonder  
 On him, whose talons bear the thunder;  
 Nor could the Jackdaws e'er inveigle  
 His voice to vilify the eagle,  
 Tho' issuing from the holy tow'rs,  
 In which they build their warmest bow'rs,  
 Their sovereign's haunt they slyly search,  
 In hopes to catch him on his perch,  
 (For Pindar says, beside his God  
 The thunder-bearing bird will nod,)  
 Then, peeping round his still retreat,  
 They pick from underneath his feet  
 Some molted feather he lets fall,  
 And swear he cannot fly at all.....  
 Lord of the sky! whose pounce can tear  
 These croakers, that infest the air,  
 Trust him! the sparrow loves to sing  
 The praise of thy imperial wing!  
 He thinks thou'lt deem him, on his word,  
 An honest, though familiar bird;  
 And hopes thou soon wilt condescend  
 To look upon thy little friend;  
 That he may boast around his grove  
 A visit from the bird of Jove.

ly echoed by the rigid censors of morals. I never could understand the clamour that has been raised against the indecency of my three last volumes. 1. An equal degree of freedom in the former part, especially in the first volume, had passed without reproach. 2. I am justified in painting the manners of the times: the vices of *Theodora* form an essential feature in the reign and character of *Justinian*. 3. My English text is chaste, and all licentious passages are left in the obscurity of a learned language. *Le Latin dans ses mots brave l'honnêteté*, says the correct Boileau, in a country and idiom more scrupulous than our own. Yet, upon the whole, the History of the Decline and Fall seems to have struck root, both at home and abroad, and may, perhaps, a hundred years hence still continue to be abused. I am less flattered by Mr. Porson's high encomium on the style and spirit of my history, than I am satisfied with his honourable testimony to my attention, diligence, and accuracy; those humble virtues, which religious zeal had most audaciously denied. The sweetness of his praise is tempered by a reasonable mixture of acid. As the book may not be common in England, I shall transcribe my own character from the *Bibliotheca Historica* of Meuselius, a learned and laborious German. "Summis ævi nostri historicis Gibbonus sine dubio adnumerandus est. Inter capitolii ruinas stans primum hujus operis scribendi consilium cepit. Florentissimos vitæ annos colligendo et laborando eidem impendit. Enatum inde monumentum ære perennius, licet passim appareant sinistrè dicta, minus perfecta, veritati non satis consentanea. Videmus quidem ubique fere studium scrutandi veritatemque scribendi maximum: tamen sine Tillemontio duce ubi scilicet hujus historia finitur sæpius noster titubat atque hallucinatur. Quod vel maxime fit, ubi de rebus Ecclesiasticis vel de juris prudentiâ Romanâ (tom. iv.) tradit, et in aliis locis. Attamen nævi hujus generis haud impediunt quo minus operis summam et *οικονομiam* præclare dispositam, delectum rerum sapientissimum, argutum quoque interdum, dictionemque seu stylum historico æque ac philosopho dignissimum, et vix a quoque alio Anglo, Humio ac Robertsono haud exceptis (*præreptum?*) vehementer laudemus, atque sæculo nostro de hujusmodi historiâ gratulemur . . . Gibbonus adversarios cum in tum extra patriam nactus est, quia propagationem religionis Christianæ, non, ut vulgo, fieri solet, aut more Theologorum, sed ut Historicum et Philosophum decet, exposuerat."

The French, Italian, and German translations have been executed with various success; but, instead of patronizing, I should willingly suppress such imperfect copies, which injure the character, while they propagate the name of the author. The first volume had been feebly, though faithfully, translated into French by M. Le Clerc de Septchenes, a young gentleman of a studious character and liberal fortune. After his decease the



work was continued by two manufacturers of Paris, M. M. Desmuniers and Cantwell: but the former is now an active member in the national assembly, and the undertaking languishes in the hands of his associate. The superior merit of the interpreter, or his language, inclines me to prefer the Italian version: but I wish that it were in my power to read the German, which is praised by the best judges. The Irish pirates are at once my friends and my enemies. But I cannot be displeased with the two numerous and correct impressions which have been published for the use of the continent at Basil in Switzerland. The conquests of our language and literature are not confined to Europe alone, and a writer who succeeds in London is speedily read on the banks of the Delaware and the Ganges.

In the preface of the fourth volume, while I gloried in the name of an Englishman, I announced my approaching return to the neighbourhood of the Lake of Lausanne. This last trial confirmed my assurance that I had wisely chosen for my own happiness; nor did I once, in a year's visit, entertain a wish of settling in my native country. Britain is the free and fortunate island; but where is the spot in which I could unite the comforts and beauties of my establishment at Lausanne? The tumult of London astonished my eyes and ears; the amusements of public places were no longer adequate to the trouble; the clubs and assemblies were filled with new faces and young men; and our best society, our long and late dinners, would soon have been prejudicial to my health. Without any share in the political wheel, I must now be idle and insignificant: yet the most splendid temptations would not have enticed me to engage a second time in the servitude of parliament or office. At Tunbridge, some weeks after the publication of my History, I reluctantly quitted Lord and Lady Sheffield, and, with a young Swiss friend,\* whom I had introduced to the English world, I pursued the road of Dover and Lausanne. My habitation was embellished in my absence, and the last division of books, which followed my steps, increased my chosen library to the number of between six and seven thousand volumes. My seraglio was ample, my choice was free, my appetite was keen. After a full repast on Homer and Aristophanes, I involved myself in the philosophic maze of the writings of Plato, of which the dramatic is, perhaps, more interesting than the argumentative part: but I stepped aside into every path of inquiry which reading or reflection accidentally opened.

Alas! the joy of my return, and my studious ardour, were soon damped by the melancholy state of my friend Mr. Deyverdun. His health and spirits had long suffered a gradual decline, a succession of apoplectic fits announced his dissolution; and before

\* M. Wilhelm de Severy.

he expired, those who loved him could not wish for the continuance of his life. The voice of reason might congratulate his deliverance, but the feelings of nature and friendship could be subdued only by time: his amiable character was still alive in my remembrance; each room, each walk, was imprinted with our common footsteps; and I should blush at my own philosophy, if a long interval of study had not preceded and followed the death of my friend. By his last will he left to me the option of purchasing his house and garden, or of possessing them during my life, on the payment either of a stipulated price, or of an easy retribution to his kinsman and heir. I should probably have been tempted by the dæmon of property, if some difficulties had not been started against my title: a contest would have been vexatious, doubtful, and invidious; and the heir most gratefully subscribed an agreement, which rendered my life-possession more perfect, and his future condition more advantageous. Yet I had often revolved the judicious lines in which Pope answers the objections of his long-sighted friend:

Pity to build without or child or wife;  
Why, you'll enjoy it only all your life:  
Well, if the use be mine, does it concern one,  
Whether the name belong to Pope or Vernon?

The certainty of my tenure has allowed me to lay out a considerable sum in improvements and alterations: they have been executed with skill and taste; and few men of letters, perhaps, in Europe, are so desirably lodged as myself. But I feel, and with the decline of years I shall more painfully feel, that I am alone in paradise. Among the circle of my acquaintance at Lausanne, I have gradually acquired the solid and tender friendship of a respectable family:\* the four persons of whom it is composed are all endowed with the virtues best adapted to their age and situation; and I am encouraged to love the parents as a brother, and the children as a father. Every day we seek and find the opportunities of meeting: yet even this valuable connection cannot supply the loss of domestic society.

Within the last two or three years our tranquillity has been clouded by the disorders of France: many families at Lausanne were alarmed and affected by the terrors of an impending bankruptcy; but the revolution, or rather the dissolution of the kingdom has been heard and felt in the adjacent lands.

I beg leave to subscribe my assent to Mr. Burke's creed on the revolution of France. I admire his eloquence, I approve his politics, I adore his chivalry, and I can almost excuse his reverence for church establishments. I have sometimes thought of writing a dialogue of the dead, in which Lucian, Erasmus, and

\* The family of de Severy.

Voltaire should mutually acknowledge the danger of exposing an old superstition to the contempt of the blind and fanatic multitude.

A swarm of emigrants of both sexes, who escaped from the public ruin, has been attracted by the vicinity, the manners, and the language of Lausanne; and our narrow habitations in town and country are now occupied by the first names and titles of the departed monarchy. These noble fugitives are entitled to our pity; they may claim our esteem, but they cannot, in their present state of mind and fortune, much contribute to our amusement. Instead of looking down as calm and idle spectators on the theatre of Europe, our domestic harmony is somewhat embittered by the infusion of party spirit: our ladies and gentlemen assume the character of self-taught politicians; and the sober dictates of wisdom and experience are silenced by the clamour of the triumphant *democrates*. The fanatic missionaries of sedition have scattered the seeds of discontent in our cities and villages, which had flourished above two hundred and fifty years without fearing the approach of war, or feeling the weight of government. Many individuals, and some communities, appear to be infested with the Gallic phrenzy, the wild theories of equal and boundless freedom; but I trust that the body of the people will be faithful to their sovereign and to themselves; and I am satisfied that the failure or success of a revolt would equally terminate in the ruin of the country. While the aristocracy of Bern protects the happiness, it is superfluous to enquire whether it be founded in the rights, of man: the æconomy of the state is liberally supplied without the aid of taxes; and the magistrates *must* reign with prudence and equity, since they are unarmed in the midst of an armed nation.

The revenue of Bern, excepting some small duties, is derived from church lands, tithes, feudal rights, and interest of money. The republic has nearly 500,000*l.* sterling in the English funds, and the amount of their treasure is unknown to the citizens themselves. For myself (may the omen be averted) I can only declare, that the first stroke of a rebel drum would be the signal of my immediate departure.

When I contemplate the common lot of mortality, I must acknowledge that I have drawn a high prize in the lottery of life. The far greater part of the globe is overspread with barbarism or slavery: in the civilized world, the most numerous class is condemned to ignorance and poverty; and the double fortune of my birth in a free and enlightened country, in an honourable and wealthy family, is the lucky chance of an unit against millions. The general probability is about three to one, that a newborn infant will not live to complete his fiftieth year.\* I have now

\* See Buffon, Supplement à l'Histoire naturelle, tom. vii. page 158....10 2



passed that age, and may fairly estimate the present value of my existence in the three-fold division of mind, body, and estate.

1. The first and indispensable requisite of happiness is a clear conscience, unsullied by the reproach or remembrance of an unworthy action.

.....Hic murus aheneus esto,  
Nil conscire sibi, nulla pallescere culpa.

I am endowed with a cheerful temper, a moderate sensibility, and a natural disposition to repose rather than to activity: some mischievous appetites and habits have perhaps been corrected by philosophy or time. The love of study, a passion which derives fresh vigour from enjoyment, supplies each day, each hour, with a perpetual source of independent and rational pleasure; and I am not sensible of any decay of the mental faculties. The original soil has been highly improved by cultivation; but it may be questioned, whether some flowers of fancy, some grateful errors, have not been eradicated with the weeds of prejudice. 2. Since I have escaped from the long perils of my childhood, the serious advice of a physician has seldom been requisite. "The madness of superfluous health" I have never known; but my tender constitution has been fortified by time, and the inestimable gift of the sound and peaceful slumbers of infancy may be imputed both to the mind and body. 3. I have already described the merits of my society and situation; but these enjoyments would be tasteless or bitter if their possession were not assured by an annual and adequate supply. According to the scale of Switzerland, I am a rich man; and I am indeed rich, since my income is superior to my expense, and my expense is equal to my wishes. My friend Lord Sheffield has kindly relieved me from the cares to which my taste and temper are most adverse: shall I add, that since the failure of my first wishes, I have never entertained any serious thoughts of a matrimonial connection?

I am disgusted with the affectation of men of letters, who complain that they have renounced a substance for a shadow; and that their fame (which sometimes is no insupportable weight) affords a poor compensation for envy, censure, and persecution.\* My own experience, at least, has taught me a very different lesson: twenty happy years have been animated by the labour of my History: and its success has given me a name, a rank, a character, in the world, to which I should not otherwise have been

given number of new-born infants, one half, by the fault of nature or man, is extinguished before the age of puberty and reason....A melancholy calculation!

\* M. d'Alembert relates, that as he was walking in the gardens of Sans Souci with the king of Prussia, Frederic said to him, "Do you see that old woman, a poor weeder, asleep on that sunny bank? she is probably a more happy being than either of us." The king and the philosopher may speak for themselves; for my part I do not envy the old woman.



entitled. The freedom of my writings has indeed provoked an implacable tribe; but as I was safe from the stings, I was soon accustomed to the buzzing of the hornets: my nerves are not tremblingly alive, and my literary temper is so happily framed, that I am less sensible of pain than of pleasure. The rational pride of an author may be offended, rather than flattered, by vague indiscriminate praise; but he cannot, he should not, be indifferent to the fair testimonies of private and public esteem. Even his moral sympathy may be gratified by the idea, that now, in the present hour, he is imparting some degree of amusement or knowledge to his friends in a distant land: that one day his mind will be familiar to the grandchildren of those who are yet unborn.\* I cannot boast of the friendship or favour of princes; the patronage of English literature has long since been devolved on our booksellers, and the measure of their liberality is the least ambiguous test of our common success. Perhaps the golden mediocrity of my fortune has contributed to fortify my application.

The present is a fleeting moment, the past is no more; and our prospect of futurity is dark and doubtful. This day may *possibly* be my last: but the laws of probability, so true in general, so fallacious in particular, still allow about fifteen years.† I shall soon enter into that period which, as the most agreeable of his long life, was selected by the judgment and experience of the sage Fontenelle. His choice is approved by the eloquent historian of nature, who fixes our moral happiness to the mature season in which our passions are supposed to be calmed, our duties fulfilled, our ambition satisfied, our fame and fortune established on a solid basis.‡ In private conversation, that great and amiable man added the weight of his own experience; and this autumnal felicity might be exemplified in the lives of Voltaire, Hume, and many other men of letters. I am far more inclined to embrace than to dispute this comfortable doctrine. I will not suppose any premature decay of the mind or body; but I must reluctantly

\* In the first of ancient or modern romances (Tom Jones), this proud sentiment; this feast of fancy, is enjoyed by the genius of Fielding....“Come bright love of fame, &c. fill my ravished fancy with the hopes of charming ages yet to come. Foretell me that some tender maid, whose grandmother is yet unborn, hereafter, when, under the fictitious name of Sophia, she reads the real worth which once existed in my Charlotte, shall from her sympathetic breast send forth the heaving sigh. Do thou teach me not only to foresee but to enjoy, nay even to feed on future praise. Comfort me by the solemn assurance, that, when the little parlour in which I sit at this moment shall be reduced to a worse furnished box, I shall be read with honour by those who never knew nor saw me, and whom I shall neither know nor see.” Book xiii. ch. 1.

† Mr. Buffon, from our disregard of the possibility of death within the four-and-twenty hours, concludes that a chance, which falls below or rises above ten thousand to one, will never affect the hopes or fears of a reasonable man. The fact is true, but our courage is the effect of thoughtlessness, rather than of reflection. If a public lottery were drawn for the choice of an immediate victim, and if our name were inscribed on one of the ten thousand tickets, should we be perfectly easy?

‡ See Buffon.

observe that two causes, the abbreviation of time, and the failure of hope, will always tinge with a browner shade the evening of life.

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....Mr. Gibbon returned to England in June 1793. It appears by the following Letters to Lord Sheffield, that the disease, which was soon to deprive the world of this Eminent Historian, shortly afterwards assumed an alarming appearance.

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*To the Right Hon. Lord Sheffield, at Brighthelmstone.*

St. James's-Street, Nov. 11th 1793.

I MUST at length withdraw the veil before my state of health, tho' the naked truth may alarm you more than a fit of the gout. Have you never observed, through my *inexpressibles*, a large prominency, which, as it was not at all painful, and very little troublesome, I had strangely neglected for many years? But since my departure from Sheffield-Place it has increased, (most stupendously,) is increasing and ought to be diminished. Yesterday I sent for Farquhar, who is allowed to be a very skilful surgeon. After viewing and palping, he very seriously desired to call in assistance and has examined it again to-day with Mr. Cline, a surgeon, as he says, of the first eminence. They both pronounce it a *hydrocele*, (a collection of water), which must be let out by the operation of tapping; but from its magnitude and long neglect, they think it a most extraordinary case, and wish to have another surgeon, Dr. Bayley, present. If the business should go off smoothly, I shall be delivered from my burthen, (it is almost as big as a small child), and walk about in four or five days with a truss. But the medical gentlemen, who never speak quite plain, insinuate to me the possibility of an inflammation, of fever, &c. I am not appalled at the thoughts of the operation, which is fixed for Wednesday next, twelve o'clock; but it has occurred to me that you might wish to be present, before and afterwards till the crisis was past; and to give you that opportunity, I shall solicit a delay till Thursday, or even Friday. In the mean while, I crawl about with some labour, and much indecency, to Devonshire-House (where I left all the fine Ladies making flannel waistcoats);\* Lady Lucan's, &c. Adieu. Varnish the business for the Ladies; yet I am afraid it will be public;....the advantage of being notorious. Ever yours.

\* For the soldiers in Flanders.

Immediately on receiving this last letter, I went the same day from Brighthelmstone to London, and was agreeably surprised to find that Mr. Gibbon had dined at Lord Lucan's, and did not return to his lodgings, where I waited for him, till eleven o'clock at night. Those who have seen him within the last eight or ten years, must be surprised to hear, that he could doubt, whether his disorder was apparent. When he returned to England in 1787, I was greatly alarmed by a prodigious increase, which I always conceived to proceed from a rupture. I did not understand why he, who had talked with me on every other subject relative to himself and his affairs without reserve, should never in any shape hint at a malady so troublesome: but on speaking to his valet de chambre, he told me, Mr. Gibbon could not bear the least allusion to that subject, and never would suffer him to notice it. I consulted some medical persons, who with me supposing it to be a rupture, were of opinion that nothing could be done, and said that he surely must have had advice, and of course had taken all necessary precautions. He now talked freely with me about his disorder; which, he said, began in the year 1761; that he then consulted Mr. Hawkins the surgeon, who did not decide whether it was the beginning of a rupture, or an hydrocele; but he desired to see Mr. Gibbon again when he came to town. Mr. Gibbon not feeling any pain, nor suffering any inconvenience, as he said, never returned to Mr. Hawkins; and although the disorder continued to increase gradually, and of late years very much indeed, he never mentioned it to any person, however incredible it may appear, from 1761 to November 1793. I told him, that I had always supposed there was no doubt of its being a rupture; his answer was, that he never thought so, and that he, and the surgeons who attended him, were of opinion that it was an hydrocele. It is now certain that it was originally a rupture, and that an hydrocele had lately taken place in the same part; and it is remarkable, that his legs, which had been swelled about the ankle, particularly one of them, since he had the erisipelas in 1790, recovered their former shape as soon as the water appeared in another part, which did not happen till between the time he left Sheffield-Place, in the beginning of October, and his arrival at ~~Abhorpe~~ <sup>Abhorpe</sup>, towards the latter end of that month. On the Thursday following the date of his last letter, Mr. Gibbon was tapped for the first time; four quarts of a transparent watery fluid were discharged by that operation. Neither inflammation nor fever ensued: the tumour was diminished to nearly half its size; the remaining part was a soft irregular mass. I had been with him two days before, and I continued with him above a week after the first tapping, during which time he enjoyed his usual spirits; and the three medical



gentlemen who attended him will recollect his pleasantry, even during the operation. He was abroad again in a few days, but the water evidently collecting very fast, it was agreed that a second puncture should be made a fortnight after the first. Knowing that I should be wanted at a meeting in the country, he pressed me to attend it, and promised that soon after the second operation was performed he would follow me to Sheffield-Place; but before he arrived I received the two following Letters.

*Mr. Gibbon to Lord Sheffield, at Brighton.*

St. James's-Street, Nov. 25th, 1793.

Though Farquhar has promised to write you a line, I conceive you may not be sorry to hear directly from me. The operation of yesterday was much longer, more searching, and more painful than the former; but it has eased and lightened me to a much greater degree.\* No inflammation, no fever, a delicious night, leave to go abroad to-morrow, and to go out of town when I please, *an attendant* the future measures of a radical cure. If you hold your intention of returning next Saturday to Sheffield-Place, I shall probably join you about the Tuesday following, after having passed two nights at Beckenham.† The Devons are going to Bath, and the hospitable Craufurd follows them. I passed a delightful day with Burke; an odd one with the Monsignore Erskine, the Pope's Nuncio. Of public news, you and the papers know more than I do. We seem to have strong sea and land hopes; nor do I dislike the Royalists having beaten the Sans Culottes, and taken Dol. How many minutes will it take to guillotine the seventy-three new members of the Convention, who are now arrested? Adieu; Ever yours.

*Mr. Gibbon to Lord Sheffield.*

St. James's-Street, Nov. 30th, 1793.

It will not be in my power to reach Sheffield-Place quite so soon as I wished and expected. Lord Auckland informs me, that he shall be at Lambeth next week, Tuesday, Wednesday, and Thursday. I have therefore agreed to dine at Beckenham, on Friday. Saturday will be spent there, and unless some extraordinary temptation should detain me another day, you will see me by four o'clock Sunday the ninth of December. I dine to-morrow with the Chancellor at Hampstead, and, what I do not like at this time of the year, without a proposal to stay all night. Yet I would not refuse, more especially as I had denied him on a former day. My health is good; but I shall have a final inter-

\* Three quarts of the same fluid as before were discharged.

† Eden-Farm.



view with Farquhar before I leave town. We are still in darkness about Lord Howe and the French ships, but hope seems to preponderate. Adieu. Nothing that relates to Louisa can be forgotten. Ever yours.

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Mr. Gibbon generally took the opportunity of passing a night or two with his friend Lord Auckland, at Eden-Farm, (ten miles from London), on his passage to Sheffield-Place; and notwithstanding his indisposition, he had lately made an excursion thither from London; when he was much pleased by meeting the Archbishop of Canterbury, of whom he expressed an high opinion. He returned to London, to dine with Lord Loughborough, to meet Mr. Burke, Mr. Windham, and particularly Mr. Pitt, with whom he was not acquainted: and in his last journey to Sussex, he revisited Eden-Farm, and was much gratified by the opportunity of again seeing, during a whole day, Mr. Pitt, who passed the night there. From Lord Auckland's, Mr. Gibbon proceeded to Sheffield-Place; and his discourse was never more brilliant, nor more entertaining, than on his arrival. The parallel he drew, and the comparisons he made, between the leading men of this country, were sketched in his best manner, and were infinitely interesting. However, this last visit to Sheffield-Place became far different from any he had ever made before. That ready, cheerful, various, and illuminating conversation, which we had before admired in him, was not always to be found in the library or the dining-room. He moved with difficulty, and retired from company sooner than he had been used to do. On the twenty-third of December, his appetite began to fail him. He observed to me, that it was a very bad sign *with him* when he could not eat his breakfast, which he had done at all times very heartily; and this seems to have been the strongest expression of apprehension that he was ever observed to utter. A considerable degree of fever now made its appearance. Inflammation arose from the weight and bulk of the tumour. Water again collected very fast, and when the fever went off, he never entirely recovered his appetite even for breakfast. I became very uneasy indeed at his situation towards the end of the month, and thought it necessary to advise him to set out for London. He had before settled his plan to arrive there about the middle of January. I had company in the house, and we expected one of his particular friends; but he was obliged to sacrifice all social pleasure to the immediate attention which his health required. He went to London on the seventh day of January, and the next day I received the following billet; the last he ever wrote.

*Edward Gibbon Esq. to Lord Sheffield.*

St. James's-Street, four o'clock, Tuesday,

" This date says every thing, I was almost killed between  
 " Sheffield-Place and East Grinstead, by hard, frozen, long, and  
 " cross ruts, that would disgrace the approach of an Indian wig-  
 " wam. The rest was something less painful; and I reached this  
 " place half-dead, but not seriously feverish, or ill. I found a  
 " dinner invitation from Lord Lucan; but what are dinners to  
 " me? I wish they did not know of my departure. I catch the  
 " flying post. What an effort! Adieu, till Thursday or Friday."

---

By his own desire I did not follow him till Thursday the ninth. I then found him far from well. The tumour more distended than before, inflamed, and ulcerated in several places. Remedies were applied to abate the inflammation; but it was not thought proper to puncture the tumour for a third time, till Monday the 13th of January, when no less than six quarts of fluid were discharged. He seemed much relieved by the evacuation. His spirits continued good. He talked, as usual, of passing his time at houses which he had often frequented with great pleasure, the Duke of Devonshire's, Mr. Craufurd's Lord Spenser's, Lord Lucan's, Sir Ralph Payne's, and Mr. Batt's; and when I told him that I should not return to the country, as I had intended, he pressed me to go; knowing I had an engagement thereon public business, he said, "you may be back on Saturday, and I intend to go on Thursday to Devonshire-House." I had not any apprehension that his life was in danger, although I began to fear that he might not be restored to a comfortable state, and that motion would be very troublesome to him; but he talked of a radical cure. He said, that it was fortunate the disorder had shewn itself while he was in England, where he might procure the best assistance; and if a radical cure could not be obtained before his return to Lausanne, there was an able surgeon at Geneva, who could come to tap him when it should be necessary.

On Tuesday the fourteenth, when the risk of inflammation and fever from the last operation was supposed to be past, as the medical gentlemen who attended him expressed no fears for his life, I went that afternoon part of the way to Sussex, and the following day reached Sheffield-Place. The next morning, the sixteenth, I received by the post a good account of Mr. Gibbon, which mentioned also that he hourly gained strength. In the

evening came a letter by express, dated noon that day, which acquainted me that Mr. Gibbon had had a violent attack the preceding night, and that it was not probable he should live till I could come to him. I reached his lodgings in St. James's-street about midnight, and learned that my friend had expired a quarter before one o'clock that day, the 16th of January 1794.

After I left him on Tuesday afternoon the fourteenth, he saw some company, Lady Lucan and Lady Spenser, and thought himself well enough at night to omit the opium draught, which he had been used to take for some time. He slept very indifferently; before nine the next morning he rose, but could not eat his breakfast. However, he appeared tolerably well, yet complained at times of a pain in his stomach. At one o'clock he received a visit of an hour from Madame de Sylva, and at three, his friend, Mr. Craufurd, of Auchinames, (whom he always mentioned with particular regard), called, and stayed with him till past five o'clock. They talked, as usual, on various subjects; and twenty hours before his death, Mr. Gibbon happened to fall into a conversation, not uncommon with him, on the probable duration of his life. He said, that he thought himself a good life for ten, twelve, or perhaps twenty years. About six, he ate the wing of a chicken, and drank three glasses of Madeira. After dinner he became very uneasy and impatient; complained a good deal, and appeared so weak, that his servant was alarmed. Mr. Gibbon had sent to his friend and relation, Mr. Robert Darell, whose house was not far distant, desiring to see him, and adding, that he had something particular to say. But, unfortunately, this desired interview never took place.

During the evening he complained much of his stomach, and of a disposition to vomit. Soon after nine, he took his opium draught, and went to bed. About ten he complained of much pain, and desired that warm napkins might be applied to his stomach. He almost incessantly expressed a sense of pain till about four o'clock in the morning, when he said he found his stomach much easier. About seven, the servant asked, whether he should send for Mr. Farquhar? he answered, no; that he was as well as he had been the day before. At about half past eight he got out of bed, and said he was "*plus adroit*" than he had been for three months past, and got into bed again, without assistance, better than usual. About nine, he said that he would rise. The servant, however, persuaded him to remain in bed till Mr. Farquhar, who was expected at eleven, should come. Till about that hour he spoke with great facility. Mr. Farquhar came at the time appointed, and he was then visibly dying. When the *valet de chambre* returned, after attending Mr. Farquhar out of the room, Mr. Gibbon said, "*Pourquoi est ce que vous me quittez ?*" This was about half past eleven. At twelve,



he drank some brandy and water from a tea-pot, and desired his favourite servant to stay with him. These were the last words he pronounced articulately. To the last he preserved his senses; and when he could no longer speak, his servant having asked a question, he made a sign, to shew that he understood him. He was quite tranquil, and did not stir; his eyes half-shut. About a quarter before one, he ceased to breathe.\*

The *valet de chambre* observed, that Mr. Gibbon did not, at any time, shew the least sign of alarm, or apprehension of death; and it does not appear that he ever thought himself in danger, unless his desire to speak to Mr. Darell may be considered in that light.

Perhaps I dwell too long on these minute and melancholy circumstances. Yet the close of such a life can hardly fail to interest every reader; and I know that the public has received a different and erroneous account of my friend's last hours.

I can never cease to feel regret that I was not by his side at this awful period; a regret so strong that I can express it only by borrowing (as the eloquent Mr. Mason has done on a similar occasion) the forcible language of Tacitus: *Mihi præter acerbitatem amici erepti, auget mæstitiam quod assidere valetudini, fovere deficientem, satiari vultu, complexu non contigit.* It is some consolation to me, that I have not, like Tacitus, by a long absence, anticipated the loss of my friend several years before his decease. Although I had not the mournful gratification of

\* The body was not opened till the fifth day after his death. It was then sound, except that a degree of mortification, not very considerable, had taken place on a part of the *colon*; which, with the whole of the *omentum*, of a very enlarged size, had descended into the *scrotum*, forming a bag that hung down nearly as low as the knee. Since that part had been inflamed and ulcerated, Mr. Gibbon could not bear a truss; and when the last six quarts of fluid were discharged, the *colon* and *omentum* descending lower, they, by their weight, drew the lower mouth of the stomach downwards to the *os pubis*, and this probably was the immediate cause of his death.

The following is the account of the appearance of the body, given by an eminent surgeon who opened it.

“Aperto tumore, qui ab inguine usque ad genu se extenderat, observatum est partem ejus inferiorem constare ex tunica vaginali testis continenti duas quasi libras liquoris serosi tincti sanguine. Ea autem fuit sacci illius amplitudo ut portioni liquoris longè majori capiendæ sufficeret. In posteriori parte hujus sacci testis situs fuit. Hunc omninò sanum invenimus.

“Partem tumoris superiorem occupaverant integrum ferè omentum et major pars intestini coli. Hæ partes, facco sibi proprio inclusæ, sibi invicem et sacco suo adæquè arctè adhæserunt ut coïvisse viderentur in massam unam solidam et irregularem; cujus a tergo chorda spermatica sedem suam obtinuerat.

“In omento et in intestino colo haud dubia recentis inflammationis signa vidimus, necnon maculas nonnullas lividi coloris hinc inde sparsas.

“Aperto abdomine, ventriculum invenimus a naturali suo situ detractum usque ad annulum musculi obliqui externi. Pylorum retrorsum et quasi sursum a duodeno retractum. In hepate ingentem numerum parvorum tuberculorum. Vesicam felleam bile admodum distentam. In cæteris visceribus, examini anatomico subiectis, nulla morbi vestigia extiterunt.”



being near him on the day he expired, yet, during his illness, I had not failed to attend him, with that assiduity which his genius, his virtues, and, above all, our long, uninterrupted, and happy friendship demanded.

## POSTSCRIPT.

Mr. Gibbon's Will is dated the first of October 1791, just before I left Lausanne; he distinguishes me, as usual in the most flattering manner:

"I constitute and appoint the Right Honourable John Lord Sheffield, Edward Darell Esquire, and John Thomas Batt Esquire, to be the Executors of this my last Will and Testament; and as the execution of this trust will not be attended with much difficulty or trouble, I shall indulge these gentlemen, in the pleasure of this last disinterested service, without wronging my feelings, or oppressing my heir, by too light or too weighty a testimony of my gratitude. My obligations to the long and active friendship of Lord Sheffield I could never sufficiently repay."

He then observes, that the Right Hon. Lady Eliot, of Port Eliot, is his nearest relation on the father's side; but that her three sons are in such prosperous circumstances, that he may well be excused for making the two children of his late uncle, Sir Stanier Porten, his heirs; they being in a very different situation. He bequeathes annuities to two old servants; three thousand pounds, and his furniture, plate, &c. at Lausanne, to Mr. Wilhelm de Severy; one hundred guineas to the poor of Lausanne, and fifty guineas each to the following persons: Lady Sheffield and daughters, Maria and Louisa, Madame and Mademoiselle de Severy, the Count de Schomberg, Mademoiselle la Chanoinesse de Polier, and M. le Ministre Le Vade, for the purchase of some token which may remind them of a sincere friend. *The remains of Mr Gibbon were deposited in Lord Sheffield's family burial-place in Sussex.*

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